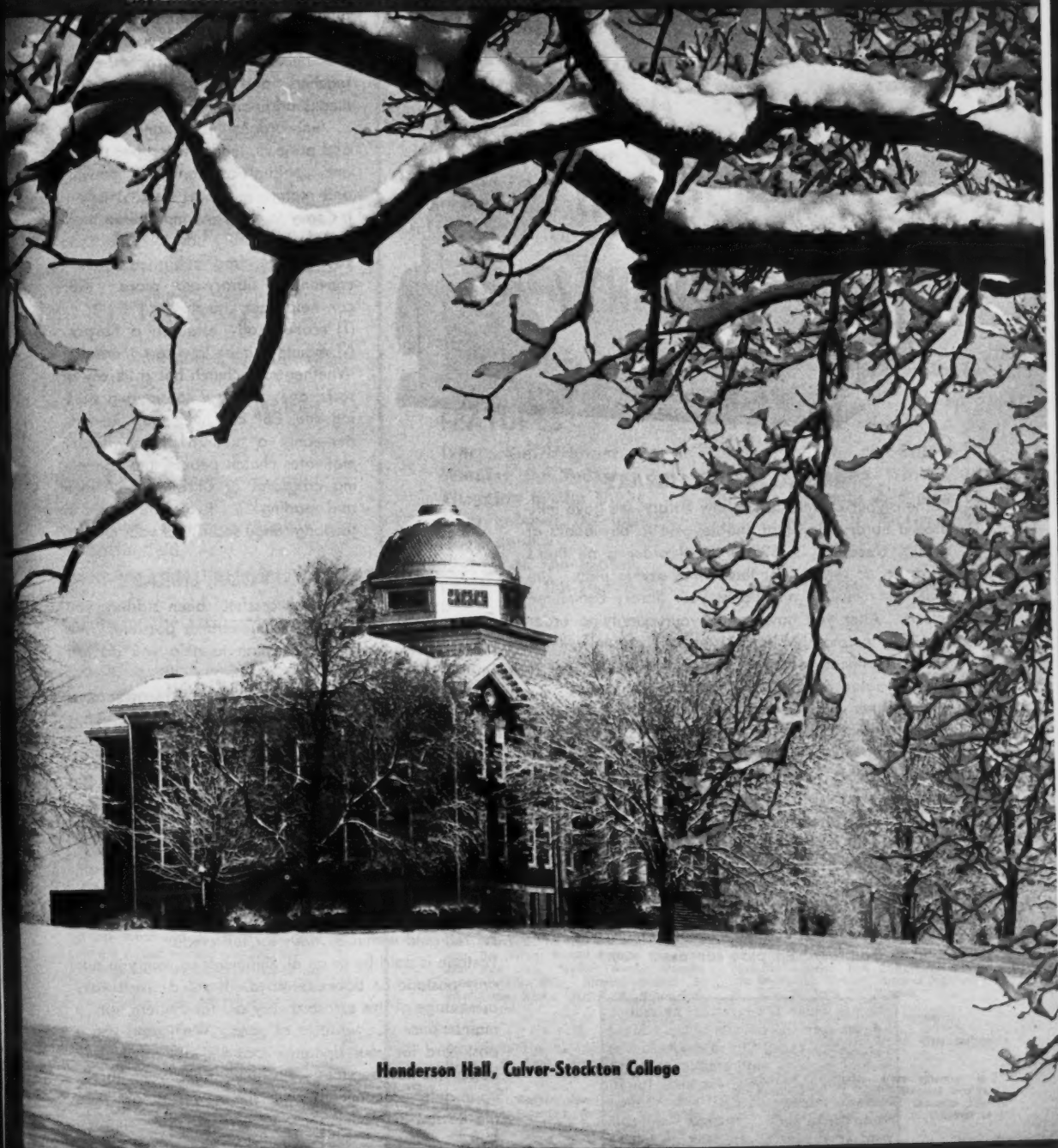


# THE CHRISTIAN

February 12, 1961

99th YEAR

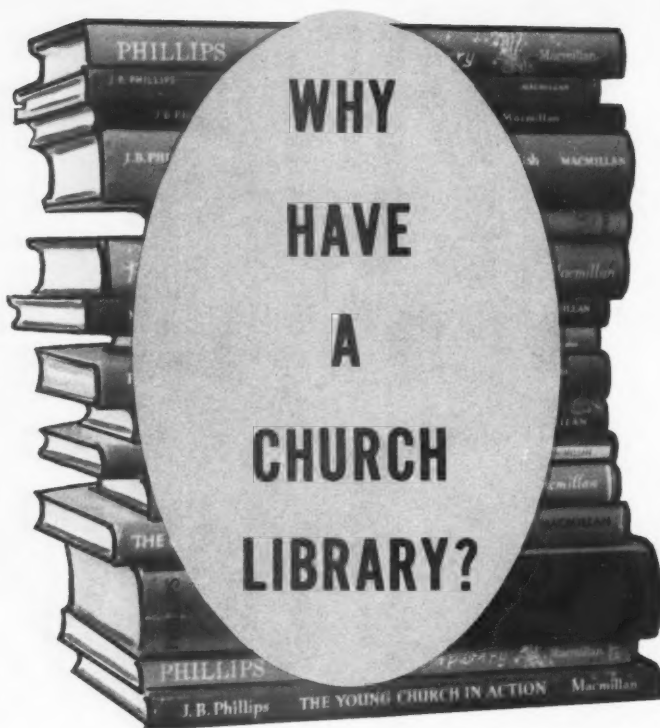
INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



Henderson Hall, Culver-Stockton College

The Recovery of Courage  
Pain and Prejudice

Carlyle Marney  
William C. Howland, Jr.



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On the humid Illinois prairies  
Down New Salem way.

Who saw in this sinewy country  
boy

This horse 'n' buggy lawyer of  
Springfield,

The profile of a President?

Few know the strange way God  
works

To fashion and destine

Those who shall herald

The hopes of a new day.

—Christopher T. Garriott

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CHRISTIAN BOARD OF PUBLICATION

## A JOURNAL OF NEWS AND OPINION

## ARTICLES

- "If the Salt . . ." . . . . . Edith Gates 4  
The Recovery of Courage . . . . . Carlyle Marney 5  
Pain and Prejudice . . . . . Wm. C. Howland, Jr. 9  
For Victims of Disaster . . . . . 18

## EDITORIALS

- To Pay Paul . . . . . 8  
To the Ages . . . . . 8

## FICTION

- Bwana . . . . . John Hornby 14

## FEATURES

- Where the Scriptures Speak . . . . . by the Editor 16  
Meaning for Today . . . . . John Park Winkler 17  
Thoughts in the Night . . . . . Frank J. Pippin 20  
Distinguished Disciples . . . . . A. T. DeGroot 27  
Book Reviews . . . . . 28  
Letters to the Editor . . . . . 30  
Consulting the Pastor . . . . . Charles F. Kemp 31

## NEWS

- The Church at Large . . . . . 11  
Brotherhood News . . . . . 21  
Campus Coverage . . . . . 24

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# "IF THE SALT . . ."

By Edith Gates

## *A Faith to Live by*

WE SENSE it everywhere but it is seldom voiced. Yet we know quite well what it is. Quite simply it is the knowledge that among all the diversities of peoples, passions and opinions there is no common compelling faith that will make possible the rebuilding of our world.

That is the simple and awful truth. We speak of the brotherhood of man as if it were a garment we could put on if the winds of trouble began stirring or relations got cold; and put off if they became comfortable.

The truth is that brotherhood can neither be "put on" nor "taken off" with impunity. If it is put on the recipient knows it and is infuriated; if it is withdrawn the recipient is likewise infuriated and so we lose both ways.

Nor can brotherhood ever be motivated by expediency or even the enlightened self-interest we are so prone to talk about today. The reason is that brotherhood is a by-product of that common love of the Father in heaven. If we have that in sufficient force it spills over on our brothers and teaches us that their true interest is the same as ours. If we don't have that, no amount of words or even of good deeds will produce it.

We have been trying, however, to produce it without its proper motive and that is why we now find ourselves in the very interesting position of really changing our natural affections (which are always circumscribed by self) or of losing our lives. Quite paradoxically though, while we could save our lives BY changing our natures, we can't change our natures TO save our lives. . . . Who giveth himself with his alms seems to be not only a pretty saying but a law; and a peculiar thing about this law of love is that it can't successfully be counterfeited. Could it be because God is in it?

Our founding fathers were able to build because they believed in a personal God; the saints of the Middle Ages were able to stop the barbarians in their tracks for the same reason; and the disciples of the first century changed all subsequent history because they had been with him.

Shall we do better by unfaith?





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# A Noted Minister Urges Christians To Get Back to Basic Authority for Action in These Times - God Himself

## The Recovery of Courage

by Carlyle Marney

**A**T LEAST A HALF DOZEN times in recent months some older resident in my community has asked, "Where is your church anyhow?" This is an immoral thing that the Church should be so hard to find. And men should not have to depend on newspaper advertising to learn its street address.

For the church that has not lost its courage will never have to advertise its location. There is something immoral in buying a certain size and number of ads to make up in attention gotten for what we fail to be and do.

When Paul came to Athens they said, "Let us hear what this 'seed-picker' has to say." I would not mind being classed as a "seed-picker," one who lives on market-place litter, if it meant that the courage of the church were such that a man could preach his gospel without reserve. But who would ever expect to hear anything *new* at church? You don't go to church for this. You go to have your flag waved, your religious hair curled, and to sing *old* songs—meaning those written fifty years ago for use under canvas—not in church!

Not many people truly look to the churches to say the things that need to be said in the front of the life of our time. And the most awful social fact of our

time is that there is in all the South no single social evil, no corporate evil, that alert, committed, courageous, free-churches could not have conquered.

The man who taught me to read *Ephesians* also told me what the church is when it is Church. From W. O. Carver I learned that the Church is God's creation and channel for his own achievement of his own purpose in human and universal history. The Church is Christ's necessary completing counterpart, embodying his divine personality as the redeeming and consummating agency of God's love for a sinful world. The Church, and all the saints, are dependent upon the spirit of God to unite, sanctify, empower for their function as the saving enlightening factor in history. The Church is controlled by enunciated principles of God's purposive action in history and is situated in juxtaposition with, counter to, and occupied with this present human environment.

Months ago John DeFoore wrote from Edinburgh to say the same thing in easier words:

"Today I stood in Rainey Hall amidst its traditional, stately, quiet, stern beauty. I have never seen as many colors, nationalities and races, nor heard as many different tongues and dialects. No light, except a dimness that filtered through smoky stained-glass windows. And then tall gray-haired Watts stood up and

called all the way to heaven—as if he were Moses and all the nations waited on his prayer. He prayed for . . . the redemption of the whole world! Something in my soul stirred that had never moved before—"

John was just in Church, that's all. It ought to happen to you. It does happen to you when the church gets its courage back and is the Church. And this you do not have to advertise in newspapers. Not when the church is Church.

A deadly timidity characterizes the American Church as a whole and all congregations in particular. We bring up our big guns for horse racing in San Antonio, or a prison rodeo on Sunday, or a new beer permit, or a county dry-election, but the timidity of approaching death characterizes the churches on anything of major importance. We find it grossly uncomfortable to run the risks of being out in front in anything; to go counter to our cultural patterns; to cut across established class lines; consequently, we are always being run over from the rear by that other kind of church which it at "the left hand of God."

I once saw a huge, ungainly cow, bawling and galloping down a narrow-gauge railroad track just ahead of a chugging little mountain engine and its train of timber cars. She was not leading a parade; she was being chased!

The Church has lost heart for

Dr. Marney is minister of Myers Park Baptist Church in Charlotte, North Carolina. This is an address delivered at the annual Ministers' Breakfast during the assembly of the International Convention of Christian Churches at Louisville, Kentucky, October 25, 1960.

the task. And because we have lost our fight, we have lost rank, position, station, and stature. No one outside really expects the modern churchman to have anything to say worth hearing. A friend of mine on the philosophy faculty of a great University mentioned to a colleague in his department that he frequently slipped in to hear me preach. "Why on earth would you go down there?" he asked, as if it were an idiotic waste of time. He knew the Church had lost its confidence in its mission, its sense of being sent to redeem the whole world, and that it had therefore lost its heart for contact with its enemies.

The first day he turned out for practice he was the finest physical specimen I had ever seen. I feared for my position, for he was six-feet-four, 234 pounds, not an ounce of fat on him, and with shoulder pads he looked like a General Sherman tank. But we discovered the first day of scrimmage that on the line you could open him like a gate, an unlatched gate. He had no heart for contact. In fact, he wasn't there for the rough work inside the twenty-yard line. He was there to kick the extra points after someone else had scored!

After someone else scores! The Church, by and large, speaks *grandioso* on very minor themes. We speak *sotto voce*, with a little voice, if at all, on major matters. And in areas crying for action, we delay interminably, then appoint a committee.

A current question reads, "Is there a revival of religion in America?" This is one of the most ridiculous questions of the last one hundred years. It is foolish to debate it. If there were a revival going on some of the homes splitting at the seams would know it. The first fresh fires of a new fidelity, and a new integrity, would have begun to purge and heal. Some of the peace, joy, and confidence would be restoring that most fragile of relationships, the home. We will not have to debate its existence when revival comes. But too

many things are not right in Christian Churches.

We have a reputation for provincial backwardness. Who could expect a church to be open-minded? We have a record of barrenness in worship. It is such a vicious thing that not many would look for beauty in church, and some are shocked to find beauty here. Our reputation for social lethargy is such that no one would expect a Baptist Church to act ahead of a University, or a big league ball club, or a theater, or a school board. Our record on the erection of social strictures denies our word about freedom. We will let any man have his freedom for a while, but his ears will be pinched eventually, I think. And the Church has such a reputation for fuzzy thinking that no one would expect any real clarity from its pulpits.

When these things are true, people say, "Where is your church anyhow?" And those of us up close to hear it say, "We just need to do more advertising." I submit that so long as men have to ask where it is it doesn't matter much where or whether it is. And when he does know where it is, truly, this is not geographical information. This is spiritual knowledge which results from his exposure to something he considers to be important and fresh, new, thrilling, even compelling. Then, he says, "Come, hear a man and a people who feel like Church!"

The church which fears a new position, the church which lurks timidly in the crowd, loses itself in the rush of the city. The church that will not speak like a crossroads church is shunted to a side-street, because it has no word truly for our current needs, our social ills, our contemporary sins. For the Church, without its courage, has no new word to utter, because it has received no fresh word from God, and expects none. Therefore, such a church seldom has a relevant word. Any relevance it has is accidental for it has lost its Lord, and therefore, its road, and

therefore it loses its language, its power, and its hearing. Because it lost earlier its courage, it now settles down in the culture that gives it its life and its heresy. Without its courage it is no Church.

Now what is wanted to get us our courage back? What is desired, if we would take our city's heart? What must we gain if we would be the Church? Where is this deeper quality of zest for living to be found? Must we seek a different spirit and a better source?

A year ago, late on an afternoon, as I turned in our drive, to my horror, my surprised chagrin, there, big as life, leaning up against the receptacles of garbage waiting for the city truck, was the beautiful walnut headboard of the first piece of furniture we had owned. It had been sawed off and thrown away! That precious old relic we had bought to start life with—sawn asunder and thrown away! I entered with fear and trembling. I wondered what other old relic might have to go! It was a new day. I anticipated with bated breath the new zest, other changes, a different spirit. And it was all there. She had gotten up her courage to throw some old things away! And out of this, came, as always, that clean and courageous feeling of something fine accomplished. The Church, too, has some things to throw away!

About a month before old enemies were thrown away and the Austin Association admitted Negro churches to its fellowship, a great debate was on in the Ministers' Council. Eventually one of the older, more conservative brethren got the floor, and I shall never forget it. He told of his grandfather, how he had loved him, how great a soldier of the Confederacy he had been, and how as a little boy he had hung on the old man's words, had adored him, had followed him to the grave, broken-hearted, and how that sometime he would see him again. But that for now, he, in his sixties, a preacher



of the gospel for forty years, did publicly, once and for all, renounce the social framework and the content of his grandfather's thinking, and that no matter how he loved, he would not be bound by the chains of his grandfather's thinking. And with tears, he took his stand with us, muttering as he did so that if the old man were alive he would have changed too! This is a different spirit, the one Paul prays might strengthen us with might.

At Christmas-time I sat with Blake Smith in a coffee house and tears spattered on the hard table top as he told me how it feels, after fifteen years, when your congregation rises up and takes an action which means you don't ever have to preach on that any more ever again. The people have done it! Wouldn't that be something! To know a congregation so close to Christ that on stewardship, and ethics, even racial matters, it would do the will of the Father?

What is wanted? Religion will never regain its old power, its old thrill, its old place until it can face change in the same spirit that science faces changes, according to Whitehead. The principles of faith are eternal, but the expression of those principles, the vehicle, the carriage, the bucket, the cup, the glass, the container for the expressions of faith, and the action resulting from faith—these must change, develop, seek new forms. With-

out this willingness to remodel the wagon, to overhaul the chassis, without the protestant principal of critical re-evaluation of our institutional bases, religion dies. Young men and women walk away from its sagging structures in globs. The death of religion comes with the death of any high hope of adventure. The moment your youngsters feel that nothing truly adventurous or daring or new or truly sacrificial will happen in this place, they go looking for the place where such can be expected. Even a movie house may then offer better religious fare!

The recovery of our courage waits on the birth of a different spirit. Because what we seek is a quality of life it waits on a different spirit: a new *raison d'être*. Because a new spirit is required the whole matter of recovery waits on our discovery of the great Source we have well-nigh abandoned. There must come now a new commitment to our Eternal Source.

As Markus Barth put it in a lecture at Chicago a year ago: "All true authority, be it of Jesus Christ, of an apostle, of father and mother, of the Word, . . . is derived from God. . . ." Jesus and Paul and the devil and the Roman, Pilate, know this. All authority, even political power, is from God. The commitment, call, and claim on us in our time do not come from the Communist party, or the

state of North Carolina, or the Supreme Court of the United States of America, or the Constitution, or the NAACP, or any one of the one thousand three hundred and fifty chartered do-good orders in America. Our charter, claim, and call come from Jesus as the Christ.

We must recover this source of our authority. We speak for God in Jesus Christ. If a man or a church become convinced in any culture that we must speak for Christ—we forswear social acceptance, for we will speak of things that are not socially acceptable—we forego any insurance of tranquility, for we will be dealing with matters that are turbulent. We foredoom ourselves to isolation, we forsake the established, we foreshorten our peace—when we speak for Christ. This is how the United Brethren preacher, Kermit Eby, now Professor of Sociology at Chicago, got those scars on his soul: he was an original organizer of CIO in Detroit, when the labor markets of this world were worse than white slave dens. This is how old John Wesley, who never weighed more than 8 stone in his life, got those scars on his high bald forehead—scars he was still wearing at 79 when he spoke to 4,000 miners at Gwennap Pit on a smoky four o'clock in the morning.

When a Church undergoes this commitment it forswears, foregoes, foredooms, and forsakes, in the name of its commitment to its Eternal Lord, but it assures the recovery of its courage. And when courage comes back, nearly everything else comes back with it. And most wonderful joy, a church escapes that deadliest drip on the face of the earth: a hired clergyman, in the name of a petrified priesthood, slithering here and there among his erring people, culture, and church, exhaling a long and semi-agonized "Tut-Tut!"

Out in a Western state last summer an old friend handed me a yellowed and ancient handwritten letter signed by a man

(Continued on page 29.)

## AN ECUMENICAL PRAYER

Supreme Father of humanity, Almighty Builder,  
Help us to build thy church as wide as thy  
gracious heart,

A fold for all the lost sheep, a refuge for all the  
poor and helpless, a place of consecration and peace  
for all the wise, the rich, and the mighty.

Help us to make its door like the gate of Heaven,  
where no child of God can ever be shut out be-  
cause of race or creed or prejudice or hate;

Teach us to make thy church, our Father God, thy home  
on earth where love, kindness, service, and joy  
shall never cease.

Through the eternal Christ. Amen.

By Chauncey R. Piety

# Editorials

## To Pay Paul

MEN and movements have only so much energy to expend and it cannot be used twice. If we shift effort and emphasis from one worthy cause to another it is robbing Peter to pay Paul. In the long run, however, the new direction may prove to be more fruitful than the old.

Once upon a time the Disciples of Christ and the American Baptist Convention had a "Commission on Baptist-Disciple Relations." The efforts of a decade culminated in simultaneous national gatherings of the two bodies in Chicago, May 19-23, 1952.

There were high hopes for the future of Baptist-Disciple relations. The Commission was careful not to propose a union, reunion, federation or absorption. This did not keep us from hoping. There were occasional rumors that some Baptists still thought that Disciples believe that "the water saves you."

We never heard much more about the future relations of Baptists and Disciples after Chicago. So far as we know, the Commission never met again. Some people said the end came with the discovery that the conventions could not sponsor a joint Communion service but had to be invited to commune as guests of a local congregation.

The big rumor was that the American Baptists feared that further explorations about unity with Disciples would forever close the door between themselves and the Southern Baptist Convention. And, many feel that unity, when it does come, has to begin with a reunion of immediate families. It is a commonly held Disciple view, for example, that we need not talk about Christian unity with anyone, or to anyone, so long as our own household is divided.

The Disciple section of the Commission closed its "Year Book Statement," written prior to the Chicago Assembly, with these words:

"Whatever the future holds for the American Baptists and the Disciples of Christ in their relationship to each other, both communions will be enriched by the experience of these conventions and both will be sensitive to the leading of the Holy Spirit."

Recently, the news indicates that the Holy Spirit may have led some Baptists to speak to each other about their family divisions. J. Marse Grant, editor of the *Biblical Recorder*, journal of the North Carolina Baptist State

Convention, has recommended that a reappraisal of the relationship between the Southern Baptist Convention and the American Baptist Convention is a needed first step toward a "strong Baptist witness in America."

Edwin H. Tuller, general secretary of the American Baptist Convention, took the bait. He said such discussions were in order, but that accent must be placed on their "exploratory" nature. He also left the way open for those who hold another very popular view in these days. He said that organic unity may not be the best way to achieve "a strong Baptist witness" since it is not the only path to Christian unity. Baptists, like Disciples and others, would like to eat their cake and still have it, as long as possible.

In the case of Baptists, as with us, these men are only speaking for themselves and any others who may agree with them. We predict, however, from considerable contact with members of both bodies, that Brother Grant and Brother Tuller will have considerable company. They will also get shot at from ambush.

We commend this little start on a long road that some feared would be closed forever if the American Baptists got any more folksy with Disciples. Why don't we get something started at our house?

## To the Ages

IT WAS said when Abraham Lincoln died: "Now he belongs to the ages." We have now passed the sesquicentennial of his birth. On Sunday, Jan. 8, the curtain rose on the centennial observance of the Civil War, the conflict between brothers which found Lincoln in the White House. As we celebrate his birthday today there is still every indication that his name will not be short-lived.

H. G. Wells has said that Lincoln is the outstanding character in seven centuries. And Louis A. Warren has said something in closing his excellent book, *Lincoln's Youth: Indiana Years* (Appleton-Century-Crofts, 1960) that appeals to us. Speaking of the Central figure in the great seal of the State of Indiana, Warren wrote, "This woodsman might well symbolize Abraham Lincoln, Indiana's finest contribution to civilization."

If a centennial celebration can recapture the greatness of a century ago and dispel the lingering traces of bitterness, it will be a religious experience.

# Pain and Prejudice

by William C. Howland, Jr.

## Two Modern Heresies . . .

- Harmony Is Primary

- Some Men Are Privileged



AS A boy I was reared in a society in which segregation was the accepted pattern of communal living. Race prejudice was not foreign to the members of my own family. Segregation was an accepted part of my own life and thinking.

Out of the contact of Christian youth groups within my own church, the encounter of Christian truth in summer conferences, the experience of serving in the International Christian Youth Fellowship of our brotherhood and attending the World Conference of Christian Youth in Norway, I discovered, that even though race prejudice was a part of the emotional character of my own life, it was out of character with the gospel and teaching of Jesus Christ.

As I became personally convicted about this matter, I attempted to make a faithful witness for Jesus Christ in the area of race relations.

Then came the cataclysmic experience of Little Rock three years ago. I had always known of race prejudice. I knew it existed but suddenly, out of one

sociological occurrence within a small community of people, race prejudice became a thing that was in and of itself alive. Good people began to act in a way completely unfamiliar to their goodness.

The whole experience was one of almost complete disbelief, one of deep emotional despair, one with the perspectives of tragedy. Out of this whole encounter, we came away with a deep wound on the souls of all of us who were even remotely involved in this occurrence in our state.

During this particular period I had older ministers and wise lay people in my church tell me, "You must compromise your position and your witness, or in effect, you may win this particular battle and lose the war!" I confess that, ultimately, I did compromise, not so much because of their counsel, but because of the deeply painful emotional experience which had been mine. I compromised not with the essence of my convictions, but by assuming a role of silence. I ask your forgiveness and the forgiveness of God, for, as a preacher of the gospel of Jesus Christ, I have failed in both a human and a divine responsibility.

Against this background I want to look at two modern heresies present within the fellowship of the Church which impoverish and weaken us.

*The first heresy has to do with the premium we put on a glorified kind of surface harmony and mutual accord.* We have a kind of simple feeling that within our midst there ought never to be any real or serious division. If there is a serious division we ought not talk about it. We ought to hold our tongues, and have "peace at any price."

I think we see this same attitude manifested (and I am not a politician or a statesman enough to know whether it is right or wrong) when our leaders can sit down on a platform with Khrushchev and smile and clasp hands. On the surface it looks like everything is jolly and fine, but underneath there is a seething of emotions, a conflict of forces that are universal in their implications.

How often on a less significant plane, in church meetings where we discuss things on which we have serious divisions of opinion, we smile cheerfully at one another while we are there, and then go home and get on the telephone and spread it all over

*Adapted from a sermon delivered by Mr. Howland, minister, First Christian Church, Fort Smith, Arkansas.*

the church membership that we didn't agree with a thing they did. While we were there, we smiled sweetly, because we believe that there must be peace, "Peace at any price."

I submit that we often need in this world of ours, and in the Church, less concord and more honest to God conflict; that there is nothing to be gained by trying to pretend that there is no real difference of opinion.

This is why Jesus presented such a terrific problem to the elders, the chief priests, and the "church members" of his own day, his contemporaries. It was much easier for the "church members" of his day to crucify him than it was to face seriously and honestly the message that he preached.

When he healed a man the Pharisees took counsel how to destroy him. It wasn't right that anybody should be able to heal! When he told his disciples that they didn't have to wash their hands before they ate, it didn't fit in with the traditions of the church. They didn't go through the ritual.

The elders came forward and said, "Look, Jesus, what in the world are you trying to do, ruin us? We have ritually washed our hands before we ate for lo these many centuries." When he rebuked them, they gathered in the incense-filled back room and began to plot how they could get rid of him. And when they had him on trial and they could not think of anything else to say, they cried out, "but he stirs up the people. Why he stirs them up even to this place." You see we don't want anybody stirred up, we want things just as they are.

If we are to be in Christ, we have to be at war with our ignorance. We cannot be confronted by the truth in Christ and remain peaceful with our pride. We cannot be confronted by God as revealed in Jesus Christ and stay at peace with our lust and our selfishness. We cannot be confronted by truth revealed in the Son of God and

remain at peace with our own prejudices. I am not sure but that Jesus is suggesting that he requires a constant conflict, a constant war between the passions within us that are against him; a constant conflict and a constant war between the prejudices and the injustices that exist in our community and our world that are at variance with his teaching.

Conflict like this involves pain. The only time I can ever remember crying before I preached a sermon (I should have cried after many of them I've preached) was during that fateful September when I went into my pulpit to say things about race prejudice, not my own words but the words of Jesus Christ himself.

I knew it would be painful to the people who listened to the message I preached. The conflict to which Christ calls us involves pain. It often involves and requires suffering, but contrary to "peace at any price," such pain and such suffering will be like the opening of the wound, the ultimate salvation of the whole body.

*A second heresy current in the modern churches is that God created some men to have special positions of privilege in relationship to other men.* Out of the whole emotional impact of the recent upheaval, those of us who are members of the Church must be driven back to a recognition of certain fundamentals of the Christian faith, and in recognition and acceptance begin all over again. Three years ago we were at least occasionally apologetic to one another about a race prejudice; we knew we ought not to feel that way. Now our race prejudice is either worn as a badge of pride, a ticket of belonging, or we remain silent when silence means assent.

None of us likes to be categorized. "All rich people are insensitive and snobs." "All poor people are lazy and intellectually inferior." "All red-headed people get mad quickly." "All politicians are corrupt." "All

preachers are stuffed shirts." "All Negroes smell." "All Orientals are sneaky and can't be trusted." "All Jews are dishonest." "All Russians are killers."

We could go on and on cataloging. But in this whole process you see, we have a unique facility and a happy capability of never including ourselves in any of the groups that we are cataloging. When we say all these or all those we are always talking about someone else, and by implication we are saying we are superior to them, whoever the "them" may be.

Painful as it may be, this attempt to categorize human being into certain neat little types is in conflict with the truth of the gospel of Jesus Christ.

The Old Testament says God created "man," not just some men, in the image of his own self. In the New Testament Jesus taught us to pray, "Our Father," not "my Father" or the "Father of some of us." Paul went on to say that God created of one blood all the nations. We are new creatures in Christ, there is no longer male nor female, Greek nor Jew, circumcised nor uncircumcised. We are all one because Christ has come and we are new creatures in him.

The truth of God is painful to hear, isn't it? It's painful to consider when it conflicts with us, and when we are hurting we often strike back. We get angry with one another, and I think sometimes we even get angry with God. Our anger may allow us to keep hold of our own precious prejudices but it only compounds our sin in the sight of God. Nowhere have I ever read that the Christian life is one of ease. It involves pain and suffering. Jesus died upon a cross. He said, "Do not think I have come to bring peace on earth. I have not come to bring peace but a sword." It is a sword of truth that shall never let up in its war to cut away the pride, the lust, the greed, the covetousness, the prejudice and the hate that it is in the heart of man.





### Cardinal Spellman Demands Public Tax Money; Assails Kennedy's Plans

#### Roman Catholic Aid For Education Sought

NEW YORK—The top prelate of the Roman Catholic Church in this area and the president of a Roman Catholic university have demanded public tax support for Roman Catholic parochial schools.

Francis Cardinal Spellman, Archbishop of New York, denounced President Kennedy's task force on education for a 5.8 billion dollar federal aid program to public schools as "unfair" to the nation's parochial and private school children.

Mr. Kennedy has gone on record as opposed to payment of tax money to parochial schools and described such procedure as unconstitutional.

The Cardinal, speaking at a rally in the Bronx, attacked the proposal on the grounds that it excluded aid to Roman Church schools or those of other denominations.

Meanwhile John A. Flynn, the Roman Catholic priest who is president of St. John's University here, urged Roman Catholics to get a share of tax payments for their educational institutions.

President Flynn insisted that Roman Catholics should "demand their place in the educational sun." He rejected the idea that denomination has anything to do with education and charged that the idea of such declarations is "one of our great bugaboos" and "pure fetish created by inverted minds."

Cardinal Spellman declared: "It is imperative that our nation provide every child with the teachings necessary to develop his moral and intellectual abilities to their highest potential." He said it was "unthinkable" that Roman Catholic children should be denied funds merely because the children choose to attend the private parochial schools.

### Unique Prayer Fellowships Planned

#### World Day of Prayer

NEW YORK—Two thousand specially designated women around the world will take part in unique prayer fellowships during the weeks before World Day of Prayer on Friday, Feb. 17.

They are launching world-wide prayer, study and action programs as part of the 75th diamond jubilee observance of World Day of Prayer.

International, interracial teams of women church leaders in many lands are traveling now to 29 cities in the United States, as well as key areas in Africa, Asia, Europe, South America and Canada to open two- to five-day sessions.

Members of each Prayer Fellowship will speak together on the relevance and power of prayer for the work of God's people in the world today.

They will share in study of the fourth chapter of John's Gospel in which he tells of the woman at the well who was the first woman missionary. *There Came a Woman*, a book prepared by Dr. J. Carter Swaim, director of the National

Council of Churches' Department of the Bible, will be used as a guide.

Crucial problems of each particular geographic area will be considered, facts about these problems—social, political and spiritual—will be weighed and some concerted Christian effort toward their solution will be proposed.

United Church Women, which annually sponsors the observance of World Day of Prayer, established the fellowships.

### President Kennedy's Inaugural Well Received

#### Seeks God's Help

WASHINGTON, D. C.—President John F. Kennedy began his administration with a fervent appeal for God's help in guiding America.

The President ended his inaugural address with this affirmation of faith:

"With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own."



—RNS Photo

RETIRING POSTMASTER GENERAL Arthur E. Summerfield (second from left) received the first annual Award of Merit from the Collectors of Religion on Stamps Society (COROS) to give recognition to the emphasis on America's religious faith in the design of many postage stamps issued during his eight years of postal administration. Making the presentation was Glenn D. Everett, a Religious News Service correspondent. Looking on are Edward L. R. Elson (left), pastor of the National Presbyterian Church, Washington, of which Mr. Summerfield is a trustee, and Clarence W. Cranford, pastor of Calvary Baptist Church here, a prominent religious stamp collector.



**BOY SCOUT  
WEEK**

**February 7-13**

## Church of England Changes Catechism

LONDON—The draft of a proposed new, modern Anglican catechism was submitted when the Convocations of Canterbury and York met here Jan. 17-19.

The new catechism was prepared on the instructions of Geoffrey Francis Fisher, Archbishop of Canterbury, and Arthur Michael Ramsey, Archbishop of York, by a group working under Frederick D. Coggan, Bishop of Bradford.

One of the changes suggested in the old catechism, which dates back to 1662, calls for replacing the statement, "I should renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh," by the shorter declaration, "I would renounce all that is wrong and fight against evil."

Some of the commandments also are shortened. The Tenth Commandment now reads: "Thou shalt not covet thy neighbor's house . . . thy neighbor's wife, nor his servant, nor his ox, nor his ass, nor anything that is his." In the proposed new catechism, it would be rendered simply as, "Thou shalt not covet."

The draft catechism contains a number of additions, among them a reference for the first time to marriage. To the question, "What is Holy Matrimony?" the answer is given: "Holy Matrimony is that state in which a man and woman become one, as husband and wife, in a life-long union."

## Dr. Sockman to Receive Upper Room Citation

NASHVILLE, TENN.—Ralph W. Sockman, minister of Christ Church, Methodist, in New York and a nationally known radio preacher, has been named to receive The Upper Room Citation for 1961, it was announced here by the editor of the widely used daily devotional guide.

J. Manning Potts of Nashville said the annual citation, made for outstanding contributions to world Christian fellowship, would be presented to Dr. Sockman at a dinner in New York sometime during the year.

Since 1928 Dr. Sockman has been on the "National Radio Pulpit," an NBC network weekly program. His 44 years of service at Christ church is believed to be a record at one church for Methodist ministers active today.

## East German Pressure

MILWAUKEE, WIS.—"Question Seven," a full-length film depicting present-day pressures against a minister and his son in Communist East Germany, was previewed here and in six other selected cities, prior to its world premiere.

The picture was made in Germany under auspices of Lutheran Film Associates which sponsored the successful "Martin Luther" film.

Robert E. A. Lee, LFA executive secretary, said the world premiere of "Question Seven" would probably be held here early in March.

## Some Dancing Sinful

ROME—A Dominican priest who has made a study of modern dancing branded the cha-cha as sinful.

Also sinful, said Father Reginaldo Francisco, are the rumba, the carioca, the bolero, the bajon, the mambo, the samba, swing, boogie-woogie, the raspa and calypso.

He voiced his views in an article in *Vita Pastorale*, a monthly review for the clergy published here by the Society of St. Paul.

"These dances, because of their postures, movements and swaysings,

are definitely lascivious and an offense to virtue. They are morally very dangerous and are by themselves a sin."

He said rock 'n' roll is "less lustful."

## "Assemblies" Growing

SPRINGFIELD, MO.—The Assemblies of God established 204 new churches in the continental U. S. during 1960, it was reported at the denomination's headquarters here.

This brings to 1,179 the number of new Assembly churches opened in the past five years.

## Polish Protestants

WARSAW—There are eleven Protestant Churches in Communist Poland with an aggregate of 223,000 members, according to a national census.

## Notre Dame Job

NOTRE DAME, IND.—Dr. George N. Shuster, former president of Hunter College, New York, has been named assistant to the president and professor of English at Notre Dame University here.



—RNS PHOTO

PORTRAYED HERE is the historic Hampton Court Conference in 1604 at which bishops of the Church of England and Puritan leaders mapped plans for a new translation of the Bible into English. Completed in 1611, the Authorized Version, more popularly known as the King James Version has long been endeared to millions because of its literary beauty. Bible societies and churches around the world are marking its 350th anniversary this year. This scene is from an American Bible Society film entitled "How Our Bible Came to Us."

## New Evidence of A Secret Gospel

### "Gospel to Mark"

NEW YORK—Discovery two years ago of a copy of an ancient letter ascribing a secret gospel to Mark and narrating a miracle absent from the accepted Gospel of Mark was made public here by Morton Smith, associate professor of history at Columbia University.

Dr. Smith said he found the copy in Greek among ancient manuscripts at the Monastery of Mar Saba, 12 miles southeast of Jerusalem.

He presented his find, translated and transcribed, at a meeting of the Society of Biblical Literature and Exegesis, along with evidence supporting Clement of Alexandria as the author of the original letter.

Clement, a prolific writer between A.D. 180 and 202, is commonly regarded as one of the founders of Christian theology and exegesis (Biblical interpretation).

Dr. Smith, an authority on ancient religion, said the copy was written on the back of the pages of a Dutch book printed in 1646, probably by a scholarly monk.

The letter incorporates the story of Jesus' raising of Lazarus from the dead and attributes the story to Mark, a young companion first of the Apostle Paul and then of Peter on their missionary journeys.

The Lazarus miracle appears only in the Gospel of John, out of the four Gospels in the New Testament considered genuine and inspired.

The Clement letter refers to the Lazarus story as part of an unrecorded "secret Gospel" of Mark and introduces a new witness to the miracle—Salome. She is mentioned in the canonical Mark Gospel as having watched the Crucifixion of Jesus "afar off" with other women and shared in his anointing after death.

No other contents of the secret Gospel of Mark are revealed in the Clement letter, Dr. Smith said.

If Clement's authorship of the letter is authenticated by scholars, reconsideration of opinions about the origin and character of the Gospels, the nature of the early Christian Church, and the teachings of Jesus is likely to be in store, the professor observed.

The Clement letter said that when Mark had set down "an account of the Lord's doings" while with Peter in Rome, he had not written about them all, nor had he even hinted "at the ones pertaining to the mysteries." Rather, said Clement, Mark

had selected those "doings" that would be "most useful" in instruction in the faith.

## Consultation on Race Relations at Geneva

GENEVA—"Frank speaking and a growing unity of spirit" have characterized opening sessions of the World Council of Churches-convened consultation on race relations of its eight member churches in the Union of South Africa.

A report received from the Johannesburg meeting by WCC headquarters in Geneva said "the dominant atmosphere is one of common search for new light in a situation of great urgency and complexity."

It said opening sessions were marked by "a deep unity of spirit, a determination to seek the guidance of the word of God and a seeking to understand those who differ in their interpretation."

It said that delegates gave "strong expression to widely divergent views, but found points of agreement" in discussion of the first agenda item dealing with "a factual understanding" of the basic factors involved in the race relations situation in the Union.

## Conversation Between Jerusalem and Athens

HIRAM, OHIO—"The Christian liberal arts college must give a sympathetic and responsible hearing to the great formulating factors in Western Culture—Greek and Judeo-Christian—," Hiram College students and faculty were told here today by M. Francis Christie, dean of Mount Union College, Alliance, Ohio.

Speaking on the topic, "Conversation Between Jerusalem and Athens," Dr. Christie urged the convocation audience that conversation between Jerusalem and Athens must be continued if the Christian liberal arts institution is to serve any vital and unique purposes in society.

Both Hiram College and Mount Union are church-related liberal arts institutions. Hiram College was founded in 1850 by Disciples, and the Methodist churches launched Mount Union College in 1858.

## \$15 Million Willed

CHICAGO—Roman Catholic charities and institutions were awarded \$15,000,000 in the will of Frank J. Lewis, Roman Catholic layman who died in Palm Beach, Fla., Dec. 21 at the age of 93.

## Christian Brotherhood Hour Begins 15th Year

ANDERSON, IND.—One of radio's widely known religious programs, the Christian Brotherhood Hour of the Church of God, has begun its 15th year of broadcasts from many locations around the globe.

R. Eugene Sterner, executive director of the church's radio and television commission, said the Christian Brotherhood Hour now is aired by over 237 stations—an all-time high for the program. This represents a net gain of 40 stations in 1960.

## Malik to American U.

WASHINGTON, D. C.—Dr. Charles Malik of Lebanon, former president of the General Assembly of the United Nations and one of the world's best-known Christian statesmen, has been appointed a professor in the School of International Service of American University here.

He will also lecture at the Methodist-related university in the departments of religion and philosophy.

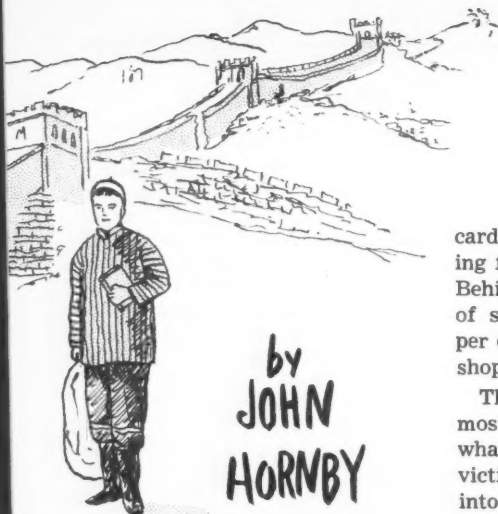
In addition, Dr. Malik will conduct faculty seminars in international relations in which Georgetown University (Jesuit), and other institutions in the Washington area will cooperate.



—RNS Photo

VICE-PRESIDENT Lyndon B. Johnson, a Disciple, took his oath of office on this family Bible in inaugural ceremonies held in Washington, D. C., on Jan. 20. A gift from his mother, it was presented to him and his wife when they were married.

# A True Story Of A Dedicated Life.



by  
**JOHN  
HORNBY**

**T**WO days before, the man in a coolie's clothes had discarded the boots into which he could not force his lacerated and bleeding feet. With indomitable will he continued his long trek barefooted. Behind him was a 1,800-mile journey. Ahead of him was a walk of several weeks to Pingyang-fu. He had planned to do 40 miles per day—and he did it. His food was bowls of rice bought at Chinese shops, his bed was a board in a Chinese inn.

This was in 1885 when foreigners were called "foreign devils" by most Chinese; when a mandarin could order instant execution or, what was worse, thousands of strokes of the bamboo, leaving the victim's body a pulp. The people could be friendly and kind—or turn into a howling mob that could tear a stranger literally to pieces. The man walking to Pingyang-fu in a coolie's dress was no Chinaman. He was C. T. Studd, a young man fresh from college in England who, as yet, knew only a few Chinese words.

Charles Studd was a remarkable sportsman, playing for England in the international cricket championships of 1882 and 1883. The whole country hero-worshipped him.

He had success, adulation, riches, and pleasure. His home-life was happy, his many friends were cultured, influential and good Christians. One of his brothers was to become Lord Mayor of London and another copastor of Peniel Hall, Los Angeles. For three months C. T. studied to be a lawyer—yet he was not satisfied with his life.

His brother George took ill and was thought to be dying. C. T. was continually at his bedside and said to himself, "If I were dying would I have done anything for God, or anything to make the world a better place?" He remembered his boyhood promise to serve Christ and knew he had not done it to the full. Straight away he offered his life to God praying, "Wherever You want me to go or do I shall go and do."

As soon as his brother was on the road to recovery C. T. went to a meeting held by Dwight L. Moody. He attended many more of these meetings.

C. T. knew that God wanted to use him. But he did not know how. For three months he sought guidance, praying and reading the Bible. Sickness intervened, but he fought it and then he felt the call to be a missionary.

He applied to the China Inland Mission and was accepted as an associate member.

He and six companions sailed for the mission-field in February 1885, each to go his different way when they reached China. C. T. Studd's was the long trek to Pingyang-fu . . . and beyond.

In Szchuan, China, there were great riots.

THE CHRISTIAN





Foreigners had to flee for their very lives after having their possessions looted or destroyed. The mass hatred was especially directed against those who preached Christianity, either foreigners or their Chinese converts. It seemed as though the whole province was reverting to its previous fear-ridden, superstitious beliefs.

An appeal for volunteers to go to the province was made. Every missionary volunteered—including C. T. Studd. He and another man went and re-opened the mission stations. Preaching, they recovered many of the converts and gained new ones in spite of every obstacle and hardship.

Used though he was to the best food, clothing and to living in a mansion, C. T. Studd lived, ate and dressed as a coolie. He spent only eight cents a day on his food. His faith and heroism were so great that they brought out the same qualities in others.

One Chinaman confessed, "I am a confirmed opium-smoker, a murderer. I cannot be saved."

C. T. prayed with him and showed that he could be saved. That man went back to the scene of his crimes and preached the Gospel despite torture and every humiliation. Imprisoned, he preached to his fellow-prisoners and, through the bars of his cell, to those outside. In despair his jailers set him free to carry his message where he wished.

C. T. was in China on his twenty-fifth birthday, and on that day he received his share of his father's estate. He was a rich, young man—but he knew of Jesus' command to another rich, young man:

"... go thy way, sell what thou hast, and give to the poor . . ."

He distributed the money to various missionary and religious bodies. One sum went to Mr. Moody who had had such a great part in influencing his life. With that money was founded the famous Moody Bible Institute in Chicago from where evangelists were to go to carry the Christian Message to many parts of the world.

Soon after this he met another

missionary, an Irish girl. They married. About this time he was informed that his inheritance was greater than he had thought. In spite of all he had given away there was still money due to him. He handed it to his bride as a wedding present—and she immediately gave it away as he had done with the rest and they began their life with no material possessions, trusting in the Lord to provide.

They spent ten years in China, spreading the gospel despite hatred, danger and sickness. One of the things C. T. did was to open an opium refuge where many drug-addicts were cured. Then he was taken ill so seriously that he was believed to be dying. Even he thought so and had God wished it he would have been happy to die in China. But when he was informed there was a chance of recovery if he returned to England he said:

"It is God's call that there is work for me to do there."

He was right. There was work for him there, and further afield . . .

He and his wife went back in 1894 with the four children who had been born to them in China. He recovered and preached the gospel in England, then traveled to America where his brother had spread the work among students which C. T. and he had started years ago in Britain.

His doctors forbade him ever to go to the tropics again. But C. T. heeded only the Word of the Greatest Healer. That call took him to India, then to something even greater—to help in the evangelization of Africa. It seemed as if the work he had done in China, England, America and India was but a preparation for this.

In the early 1900's the inhabitants of great areas of Africa were still in the grip of superstition and fear. Missionary societies were doing great work but there was so much more to be done.

C. T. arrived in the Congo at the age of 52 with but one companion, a young man of 20.

Nine months of dangerous traveling through unexplored jungle brought them to their destination, Niangara, and there they built their first mission-station—at a cost of thirty dollars and which, with C. T.'s irrepressible sense of humor, they named Buckingham Palace!

Another station was opened soon after at Nala, in a district where two months before a tribal war had taken place and where but ten years previously thirty-three soldiers under a white officer had been killed—and eaten. These were the tribes C. T. had come out to convert, knowing full well the dangers.

One of the problems facing him was the fact that the tribes had different languages. He discovered that trading between tribes was done in a crude, make-shift language called Bangala. This was what he needed. He preached the gospel in it.

The tribespeople who had been so hostile to other white men and so cruel to each other received this strange message of love with amazing eagerness. Trust replaced fear, kindness took the place of cruelty. They flocked to hear him preach, for, Bwana, as they lovingly called him, had not come to take, but to give—to give them the greatest message in the world . . .

Two men alone could not cope with the huge territory that cried out for workers. With the Niangara and Nala mission stations established C. T. made the long journey back to England to seek reinforcements, leaving his young companion behind to hold the fort.

Scorning the everlasting ill-health which he was continually battling he campaigned to make the needs of Africa known. His wife, who had remained in England, had prepared the ground, and he held meeting after meeting, and of the booklets he wrote it was said that they were "The most stirring appeals in modern missionary literature."

In 1916 he led a party of eight back to Africa. From the mouth  
(Continued on page 24.)

# Christ Gives Life Eternal



## "Where the Scriptures Speak . . ." by the Editor

Scripture: John 11:7-37, 38-44

**T**ODAY is the beginning of the Lenten season in many churches. During these six Sundays, in fact during the other forty days of the period as well, many Christians will turn their minds to special ways of service, dedication and purification.

Our churches have not laid special emphasis upon the observance of Lent, chiefly because such a season is not mentioned in the Bible. Although we do not feel bound to such celebration, we can see benefits from stressing preparation for the celebration of the resurrection.

To place special emphasis upon one fact of the Christian faith during one period of time is not to deny its importance during the rest of the year. It is rather to take advantage of the feeling of the season in order to make the most of the doctrine.

It is quite fitting that the lesson with which we begin this pre-Easter season has to do with life, eternal life. It is the account of the death of Lazarus and his resurrection, in this life. This is one of several instances in which Jesus had contact with this family, Mary, Martha and Lazarus. They lived in Bethany, just a couple of miles outside of Jerusalem, to the southeast.

As John relates the story, event by event, it is quite clear what his purpose is. He wants to show the faith of certain people in Jesus and the power of Jesus to fulfill that confidence. The physical account of the raising of Lazarus is told quite simply and quickly (John 11:44). The events surrounding the incident take up the rest of the

passage.

As soon as Jesus came to the house, Martha said, "Lord, if you had been here my brother would not have died" (Verse 21). This shows something more than ordinary friendship which had developed as Jesus visited this home. He had been able to instill in Martha a complete trust in himself and in his power.

Her faith may not have been quite strong enough to overcome what looked like absolute facts. For example, she said that she knew that anything Jesus asked of God, "God will give you," even at this late time (Verse 22). In response to that Jesus said plainly, "Your brother will rise again" (Verse 23). The following verse shows why I said that

Martha's faith wasn't quite as absolute as her words. She felt sure that Jesus was talking about "the resurrection at the last day," and, of course, she believed in that.

We are not trying to blame Martha for this inability to comprehend his power fully. It was a natural thing for her to say. Not every Jew believed in the resurrection at the last day. The Sadducees did not, for example. However, the Pharisees were a very strong party of religious believers and they taught the doctrine of the resurrection. It was a common belief among the people.

At this point, Jesus was able to say what the central fact is in the whole situation. We ought

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR FEBRUARY 19, 1961

#### The Scripture

John 11:17-27

17 Now when Jesus came, he found that Lazarus had already been in the tomb four days. 18 Bethany was near Jerusalem, about two miles off, 19 and many of the Jews had come to Martha and Mary to console them concerning their brother. 20 When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. 21 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. 22 And even now I know that whatever you ask from God, God will give you." 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection at the last day." 25 Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, 26 and whoever lives and believes in me shall never die. Do you believe this?" 27 She said to him,

"Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."

38-44

38 Then Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay upon it. 39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." 40 Jesus said to her, "Did I not tell you that if you would believe you would see the glory of God?" 41 So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me. 42 I knew that thou hearest me always, but I have said this on account of the people standing by, that they may believe that thou didst send me." 43 When he had said this, he cried with a loud voice, "Lazarus, come out." 44 The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

to read verse 25 carefully. Resurrection is through Jesus Christ. If one believes in him, "though he die, yet shall he live." This is another way to express the essence of the Christian religion.

In response to the question whether she believed this or not, Martha made a confession of faith not unlike the one which Peter made on another occasion. It was an acceptance of Jesus as the Messiah, "who is coming into the world" (Verse 27).

The last section of the lesson takes up the actual incidents surrounding the opening of the tomb and appearance of Lazarus. We see once more that Martha's tremendous faith in Jesus as the

Christ did not necessarily overcome her dependence upon human knowledge. She objected to opening the tomb after Lazarus had been dead four days (Verse 39). Jesus had to remind her once more of what he had said about "the glory of God."

Jesus offered a prayer to God (Verses 41, 42). As on other occasions, he did this as an outward sign "on account of the people standing by." I am more impressed all of the time with the purpose of these "outward signs" which Jesus did. My faith in the absolute Lordship of Jesus Christ and in his Sonship does not make it necessary for me to see a physical sign of it. Yet

it was necessary for those who saw him and heard him in his earthly ministry.

It is still necessary, many times. People are always saying, "Prove it." They want to see outward signs of the inward and invisible power. In this Lazarus story, we have the perfect example of Jesus praying openly, just so that people can hear, for he says that is the reason.

We talk a great deal about quiet testimony of a good life in our times. In a way, this is an outward sign of what Jesus Christ has done for a person. Perhaps the world ought to see a few more signs, in the shape of testimony and reasonable evidence.



## Meaning for Today

by John Park Winkler

ONE of the most serious charges made against Christianity today is the charge that it is a religion of escape. Those who make the charge say, Christianity teaches "pie in the sky by and by" but refuses to face realistically the problems of today.

We deny this charge. Christians are constantly working to make this a better world in which to live. But while we are striving to make the influence of Christ felt in day by day living we also affirm our faith in eternal life through Christ. He is Lord of both life and death.

Following the 1960 Army-Navy football game in which Navy was victorious, the television announcer held a short interview with the captain of the Army team. The announcer congratulated the Army captain upon the good game played by his team. The captain replied, "We appreciate your comments but we will have no reason to rejoice tonight for we lost the game."

Of course it makes a difference how we play the game but it is also important whether we win or lose. We are concerned with the way a Christian should live and practice his religion and we are also concerned with the truth of our Christian hope in eternal life.

Does life end in victory or defeat? To have lived well gives us a degree of satisfaction and victory but it does not satisfy one of man's deepest desires. God has created us with the desire to continue our personal existence beyond death. This desire is as real today as it was in the days of Jesus. Unless there is hope of attaining this dream, all of us experience a measure of defeat.

We are unsuccessful in all our efforts to cope with death. Medical science has prolonged life but it is helpless before the oncoming tide of death. The answer does not seem to be in the realm of human achievement. If we are to continue existence beyond

life as we know it here, the God who made us in the beginning must grant us that privilege.

If Jesus were only a man as we are it seems reasonable to suppose that he too would be powerless in the presence of death. Today's scripture testifies to his divine Sonship in that he had power over death. For the Apostle Paul the victory of Jesus over death was the basic proof that he was the Christ. It is not enough, however, to say that faith in the victory of Christ over death is the biblical faith. We must also come to see in him the answer to death and the hope of each of us for eternal life.

How do we attain this faith? Life after death is not something which we can prove by demonstration. At least for the present scientific proof is impossible. However, the New Testament affirms the resurrection of Jesus as historical fact. It is not unreasonable to believe that God could give us life beyond our present limited existence. Since he has placed this hope in our hearts his loving nature demands its fulfillment. Since the power of God is not limited by time, we have as much reason today to believe that God working in Christ can conquer death as did the writers of our New Testament.





**NOODLE STATIONS** were set up by Church World Service after a typhoon left many people homeless in Japan. Children line up for their one hot meal of the day during the emergency.

CWS Photo



**HOUSES AT VALDIVIA, CHILE**, were crushed and splintered by earthquakes and tidal waves. Relief goods were rushed in by air and truck from church supply centers.

CWS Photo



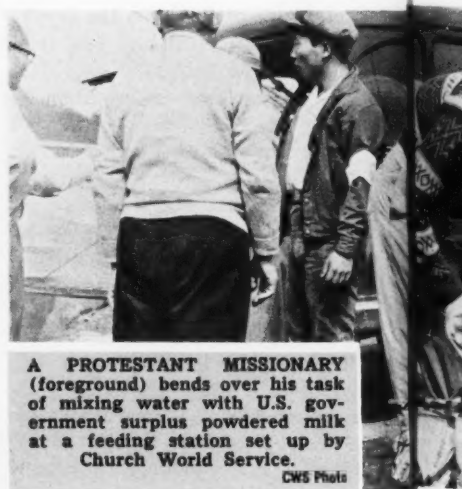
## Week of Compassion Gifts Provide Dramatic Aid . . .

# FOR VICTIMS OF

**W**HEN a major disaster affects people anywhere in the world, the Disciples of Christ are soon there, giving a helping hand. This is accomplished through contributions of churches and individual members in the Week of Compassion. Special gifts sent to Unified Promotion for disaster relief at other times in the year are used as the donor specifies and credited to the Week of Compassion (observed this year, Feb. 19-26).

Churches go into action at once after disaster strikes. Within hours after a report is received by Church World Service or the World Council of Churches, large shipments of blankets, clothing, water purifiers, food and medicines are on their way to the scene of the tragedy.

Teams of disaster workers are sent with the supplies when needed to set up feeding stations and handle distribution of material aid. The Christian Churches (Disciples of Christ) work through Church World Service and the World Council of Churches to provide emergency relief.



**A PROTESTANT MISSIONARY** (foreground) bends over his task of mixing water with U.S. government surplus powdered milk at a feeding station set up by Church World Service.

CWS Photo

**SURVIVORS** search for their belongings in ashes after fire destroyed homes of 1,700 persons Seoul, Korea.

CWS Photo



# S OF DISASTER

In 1960, the churches sent aid to survivors of sixteen major disasters. Death tolls were shocking, but the plight of surviving victims was equally tragic.

Through Week of Compassion giving, Disciples sent aid to thousands of people who lived through tidal waves in East Pakistan, a hurricane in Puerto Rico and other Caribbean islands, a cyclone on the island of Mauritius, tribal riots in the Republic of the Congo, the earthquake in Agadir, Morocco, drought in Brazil and Jordan, typhoons in the Philippines and Japan, tidal waves and earthquakes in southern Chile, flash floods in Greece, political riots in Korea and revolution in Cuba.

Whenever and wherever disaster leaves people homeless and suffering, the churches move in quickly to help. More than \$100,000 of the 1961 Week of Compassion goal of \$600,000 is budgeted for material aid, emergency relief and service, cost of shipping government surplus foods, and disaster relief through Church World Service.



**JAPANESE CHURCH WOMEN** help by making sandwiches in an emergency feeding station following a typhoon, one of twenty severe storms suffered by Japan in a year.

CWS Photo



WCC Photo

**BLANKETS** sent by concerned church people are piled high at Agadir, Morocco, after the earthquake left 30,000 without shelter.



WCC Photo

**AN ELDERLY MAN** feeds his grandchild milk provided through a World Council of Churches disaster team after the tragic earthquake at Agadir, Morocco.





## Thoughts in the Night

By Frank Johnson Pippin

### Mud and Lilies

**H**EROES and heroines spark our days and light our nights, but they often fall by the way when we discover their human frailties. In some it is a weakness. In others, a fault or a foible. We are not yet mature enough to separate the music from the musician. We are, therefore, pulled from pillar to post and swept here and there with every changing wind of fame. That is bad on our heroes, but it is far worse on us. It means that we have not grown up, nor have we come to an understanding of ourselves and others.

On the margins of the quiet rivers we behold the most delicate and beautiful lilies springing up through the mud. And that is pretty much the story of life: lilies growing up through mud. It is the story of a symphony or a song. It is the saga of genius and greatness.

On occasions Paul was given to loud boastfulness and he was harassed by some offensive disease that aroused people at times to spit on him, but he wrote the 13th chapter of First Corinthians. When we read it, we forget everything else about him, or at least we should.

George Washington went into rages of anger when his rabble in arms retreated or routed, and he screamed and dashed among them on horseback and slashed them back into formation with his sword. Yet he was the father of this nation, "first in war, first in peace, and first in the hearts of his countrymen."

John Wesley was a fuddy-duddy about his personal attire and grooming. He often spent an

hour before the mirror, seeing that his hair was combed just right and that his dress was immaculate. Yet he was the dynamo of the greatest religious revival the English-speaking peoples have ever known.

Phillips Brooks once grew militant with anger at a nosy fellow minister, who insisted on prying and looking into his notes for next Sunday's sermon. Railed Dr. Brooks: "If you touch my notes, I'll order you out of my study!" Yet the people in Boston said that when Phillips Brooks walked across the Commons and down into the streets, even on the cloudiest day, the sun was always shining.

John Bunyan woefully neglected his family. He also spent a spell in jail, but he wrote *Pilgrim's Progress*.

Abraham Lincoln was given to sieges of melancholia and his friends once closely guarded him, fearing suicide. Yet he wrote and delivered the Gettysburg Address, freed the slaves, won an awful war, and saved the Union. And when we look on that face in the Lincoln Memorial in Washington today we think on the man's mercy and not his melancholia.

There is Scriptural evidence that Jesus suffered a rift with his family at Nazareth. They never understood him. At one time they evidently thought he had gone crazy, because on one occasion they suddenly appeared to take him in custody and lead him home. Besides his dear mother, only one of his family ever appeared as a disciple of Christ's new movement, his brother James. But that was

after Jesus had been murdered and wore a martyr's crown!

The lily is the thing, not the mud in which the lily grew. After the great global flood, Noah, safe and sound on dry ground with his family, got beastly drunk. He had "passed out" and was lying naked on the ground. His sons could not bear to see him thus. So they took a blanket, stretched it out, and then backed up with their eyes the other way and laid the blanket gently over their father's naked and drunken body.

This is the mantle of charity we must spread on all our heroes and heroines, if we are to be enraptured with the music apart from the musician. For mud and lilies is the story of progress and life. You say this is hard to do? Well, we have only one alternative and it is much more difficult. And what is that alternative?

To have the virtues in our own lives that we insist on finding in others!

### UNQUOTE . . .

#### TRANQUILIZER

Faith is the eternal tranquilizer that has brought peace to men's hearts in the presence of life's most awesome tribulations.—DOUGLAS MEADOR, *Matador Tribune*.

#### "GOLDEN"

A judicious silence is always better than truth spoken without charity.—PHIL MANN, *York Trade Compositor*

#### Habits and Habits

Regular habits are no earthly good to the man whose habits are all bad.—ATLANTIC COAST LINE NEWS.

#### A FOOLISH MAN

A foolish man may be known by six things: Anger without cause, speech without profit, change without progress, inquiry without object, putting trust in a stranger, and mistaking foes for friends.—ARABIAN PROVERB.

**Miss Jesse Trout  
Will Be World Mission  
Field Executive**

## United Society V-P To New Position

INDIANAPOLIS—Miss Jessie M. Trout, vice-president of The United Christian Missionary Society, will be reassigned as "Executive Secretary, Field Liaison" for the Division of World Mission Sept. 1, 1961.

A. Dale Fiers, president of the United Society, announced that Miss Trout will terminate her duties as executive secretary of the department of Christian Women's Fellowship. She is responsible for more than 4,275 women's groups with a total membership of nearly a quarter of a million.

The well-known Disciples' leader will serve in India, Latin America and East Asia during the biennium preceding her retirement on June 30, 1963.

Miss Trout, a Canadian by birth, began her service with the United Society as a missionary in Japan, where she served from 1921 to 1940. For five years she was on special assignment assisting the famed Japanese Christian leader Toyohiko Kagawa, who died last year.

Miss Trout will serve in her new capacity for a period of two years, according to Virgil A. Sly, chairman of the United Society's Division of World Mission.

Among the last phases of Miss Trout's work with CWF will be her service as executive secretary for International CWF, which will hold its second Quadrennial Assembly July 19-24, 1961, at Purdue University, Lafayette, Ind.

In requesting the reassignment Miss Trout expressed the desire that the final years of her career with United Society be spent in world mission work. From October, 1961, to March, 1962, Miss Trout will be in India. After two months in Indianapolis she will go to Latin America until November, 1962. In 1963 she will be given an East Asia assignment before her retirement June 30 of that year.

In 1959 Miss Trout's book, *Ka-*



**MISS JESSIE M. TROUT:** for her a biennium of foreign service before retirement June 30, 1963.

*gawa, Japanese Prophet*, was published by Association Press. She is also author of a devotional book, *Like a Watered Garden*, published by Bethany Press.

In 1955 she received the honorary doctor of letters degree from Bethany (W. Va.) College and the honorary doctor of divinity degree from Butler University, Indianapolis.



**THE "CHRISTIAN CARR-GO"** was recently presented to First Christian Church, San Angelo, Texas, by Mr. and Mrs. Robert G. Carr, members of the church. Named by the youth of the church, the new 32-passenger (48 if children) bus takes the place of "The Christian Creeper" which provided transportation for many years. Pictured are the participants in the presentation of the bus keys (from left): James L. Christensen, minister; Mr. and Mrs. Robert G. Carr; Talley Crouch, board chairman; and James Robnett, bus driver. The "Christian Carr-Go" was dedicated Jan. 1.

## L. Derthick Named To NEA Position

WASHINGTON, D. C.—Lawrence G. Derthick, formerly U.S. Commissioner of Education, was recently appointed assistant executive secretary of the National Education Association. The announcement was made by William G. Carr, NEA executive secretary.

Dr. Derthick, a native of Kentucky, was born at Hazel Green Academy, a home mission station maintained by The United Christian Missionary Society. He is an active member of the Christian Church and serves on the board of directors of the Christian Board of Publication.

In accepting Dr. Derthick's resignation, former President Eisenhower stated: "I will always be especially grateful to you for the leadership you provided during the Congressional consideration of the National Defense Education Act, and for the very effective way in which you have administered that Act since its passage."

In his new position, Dr. Derthick, a graduate of Milligan College, will supervise services related to adult education, audio-visual instruction, rural education, international relations, safety education and higher education.



## 30 Churches Listed In Chain of Prayer For Week of Feb. 12

The following Christian Churches are participating this week in the Chain of Prayer, a round-the-clock prayer vigil, sponsored by the Department of Evangelism, The United Christian Missionary Society:

### February 12—

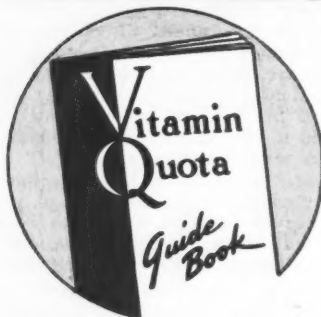
First Church of Christ, Kendallville, Ind., Wyman Finley, elder.

Christian Church, Milroy, Ind., W. Richard Walker, minister.

### February 13—

First Church, Alliance, Neb., K.

## Sensationally Startling FACTS ABOUT VITAMINS



**FREE** Your Copy of  
America's Most  
Informative Book

After 20 minutes' reading of this Guide Book, you will understand vitamins as you never have before. How good is Vitamin C for colds? Is there a difference between natural organic products and synthetic vitamins? What can vitamins really do for the average person? You will learn the answers to these and hundreds of other perplexing vitamin questions. You will not be fooled again by confusing, mysterious labels. You will be able to pick up any vitamin product and know if you are getting your money's worth. You will learn how to cut costs up to 50% on freshly-packed, guaranteed-potency vitamin products. For example, 100 capsules of Vitamin A (25,000 units) need not cost you \$1.75, but only 59c. 100 tablets Vitamin C (250 mg.) not \$2.00, but only 80c. 100 capsules of Vitamin E (100 Int'l Units), that retail for \$4.65, need cost you only \$2.15. This all-inclusive Vitamin Guide Book is sent without any obligation, as a FREE Service by Vitamin-Quota, one of America's largest distributors of vitamins to doctors, nurses and over 2,500,000 families, coast-to-coast. So stop buying blindly. Learn the truth and be informed! Send for Free Catalog and Vitamin Guide Book today. VITAMIN-QUOTA, Dept. A-206, 880 Broadway, New York 3, N. Y., or Dept. A-206, 1125 S. Crenshaw Blvd., Los Angeles 19, Calif.

Edgar Harris, minister.

First Church, Rogers, Ark., Paul C. Wallace, minister.

### February 14—

First Church, Charleston, S. C., W. C. White, minister.

First Church, Springdale, Ark., O. B. Davis, minister.

### February 15—

First Church, Stuttgart, Ark., Melvin McCurdy, Jr., minister.

First Church, Wilton Manors, Fla., C. C. Stauffer, minister.

Christian Church, Chelan, Wash., Maurice Jones, minister.

First Church, Chicago Heights, Ill., John M. Dunn, minister.

First Church, Pond Creek, Okla., Lewis A. McPherrin, minister.

First Church, Sunnyside, Wash., James Pfouts, minister.

Christian Church, Monroe City, Mo., Deane K. Lierle, minister.

Christian Church, Ferndale, Mich., W. E. Bradley, minister.

### February 16—

First Church, Milton Freewater, Ore., George Knox, minister.

First Church, Adel, Iowa, Ray Barnett, minister.

First Church, Gibson City, Ill., Lester A. Ringham, minister.

Seventh Church, Indianapolis, Ind., Howard E. Miller, minister.

### February 17—

Park Hill Church, North Little Rock, Ark., Ira Kirk, minister.

East Side Church, Tacoma, Wash., R. E. Myers, minister.

Edgewood Avenue Church, Jacksonville, Fla., John B. Nance, minister.

Central Church, Youngstown, Ohio, A. M. Pennybacker, minister.

Christian Church, Charleroi, Pa., W. S. VanArsdale, Jr., minister.

College Hill Church, Cincinnati, Ohio, O. Merrill Boggs, minister.

First Church, Cumberland, Maryland, Ralph E. Burnette, minister.

### February 18—

First Church, Stanford, Ill., Ray Cameron, minister.

Northside Church, Omaha, Neb., Frank Aten, minister.

Christian Church, Canfield, Ohio, Garth A. Maynard, minister.

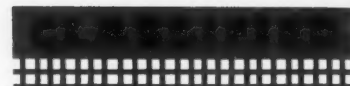
Christian Church, St. Charles, Mo., Ocie E. Griffith, Jr., minister.

Christian Church, Fairhope, Ala., Raymond T. Parks, minister.

## Summer Opportunities

INDIANAPOLIS—Opportunities are available for an education-vacation this summer.

Laymen and ministers are welcomed at the several summer schools that will be studying alcohol



Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

The Sauganash Community Church (ecumenical and undenominational) is seeking a Director of Christian Education to join our staff June 1 or September 1. Degree in education and Christian commitment considered adequate. All replies will be held strictly confidential. Write Rev. Cyril K. Richard (Disciple), 4541 Peterson Ave., Chicago 46, Ill.

problems. Institutes and schools will be held in various parts of the country this summer.

Further information may be obtained from the Christian Action and Community Service Department of the United Society.

## Missionary Resigns

INDIANAPOLIS—Paul D. Snipes of Franklin, Ind., has resigned as a missionary of the Christian Churches (Disciples of Christ) to accept a position with Indiana University. He will be on the overseas staff of the university in audio-visual services.

Effective Feb. 1, 1961, Mr. Snipes leaves the staff of the United Christian Missionary Society, whose headquarters is in Indianapolis. His new work will take him to eastern Nigeria in a program being carried on in cooperation with the I. C. A. program of the U. S. government.

A graduate of Transylvania College, Lexington, Ky., Mr. Snipes received the B.D. degree at the College of the Bible, Lexington, and took other studies in preparing for overseas work.

Mrs. Snipes, daughter of Dr. and Mrs. Virgil A. Sly of Indianapolis, has the B.A. degree from Lynchburg College, Lynchburg, Va., as well as additional graduate school training for missions.

## Two More Seminars

INDIANAPOLIS—Only two United Nations and Washington Seminars remain in the 1960-61 series.

April 4-7, Seminar three, provides four days at the United Nations in New York and in Washington, approximately two days in each city.

April 16-21, Seminar four, is the high school students and advisors seminar. It provides five days in New York and Washington, D. C.

Robert A. Fangmeier of the department of Christian action and community service of the United Society, Indianapolis, can provide further information.





**AMONG THE PARTICIPANTS** in the dedication of the education building of First Christian Church, Shelbyville, Ky., held recently were (from left): J. Edward Cayce, minister; Thomas M. Giltner, minister of First Church, Birmingham, Ala.; Homer W. Carpenter, minister ecumenical of First Church, Louisville, Ky.; and French Smooth, chairman of the church board. The dedication sermon was given by Wayne H. Bell, former minister at Shelbyville and now minister of Vine Street Church, Nashville, Tenn.

# BROTHERHOOD NEWS IN FOCUS



**IN A SPECIAL SERVICE** at the First Christian Church, Fulton, Mo., Jan. 1, the "Honored Minister's" pin was presented to A. S. Baillie, in recognition of 50 years of service to the Christian Churches (Disciples of Christ). The pin was presented by James R. Wright, minister of the local congregation. Dr. Baillie, a native of Scotland, came to the United States in his early youth. He holds the B.A., M.S., B.D. and Ph.D. degrees. For many years he contributed the Christian Endeavor column appearing weekly in "The Christian-Evangelist."



**DAVID JONES** (right), retiring chairman of the Board of Church Extension, receives a plaque of appreciation signed by the members of the Board and a handclasp from William T. Percy, president of the Board, for his eight years of service to the national agency. A senior member of the accounting firm of Murphey, Turnbull and Jones of Decatur, Ill., he is an active layman in the Central Christian Church, Decatur, and served as chairman of the church's recently completed building program.

**CHRISTMAS ACTIVITIES** at Putnam City Christian Church, Oklahoma City, Okla., featured a "Jesus' Birthday Party." Each one brought a gift which was laid in the manger during the candlelight service. These gifts were for benevolent homes. Garrell C. Dunn is minister of the church.



**A LIVING CHRISTMAS TREE** was part of a program presented at Memorial Christian Church, Graham, Texas. Some 45 children and youth participated. The program was sponsored by the education department, Mrs. G. E. Albright, chairman, and directed by Mrs. Norman O. Bantz, assisted by Mrs. Henry Swain, Mrs. Bonnie Ball, Mrs. Harold Watson and the CYF. The group was accompanied by Mrs. J. S. Clay. Norman O. Bantz is minister of the church.



# CAMPUS COVERAGE

## Campus Capsules

**CARBONDALE, ILL.**—William R. Baird, professor of New Testament at The College of the Bible, Lexington, Ky., spoke here during the Religion-in-Life Week observances held at Southern Illinois University. Dr. Baird spoke at the Foundation Supper Club and he addressed a luncheon meeting of university faculty and staff members.

**MANHATTAN, KAN.**—George Beckman, missionary to Japan, recently visited the campus of Manhattan Bible College here. He is now on furlough and will return next August for his third term of service in the Osaka, Kyoto area.

**FORT WORTH, TEXAS**—Texas Christian University will open bids soon for a new coliseum which is expected to cost about \$1,600,000. Plans call for a total seating capacity of some 9,500 and a normal capacity of 7,500 for basketball.

**INDIANAPOLIS, IND.**—Lowell G. Colston, director of the new Pastoral Care and Counseling program here at Christian Theological Seminary, recently announced the following lecturers have been secured for 1960-61: Dr. John Whitesel, Indiana University Medical Center; Chaplain Kenneth Reed, Methodist Hospital; and Chaplain Robert Alexander, Central State Hospital. This program was underwritten by a gift to the seminary from Lilly Endowment, Inc.

**DES MOINES, IOWA**—A group of college students from Brazil spent five days here on the campus of Drake University recently. The group was on a tour of the United States and visited among other places: University of Chicago, Northwestern, Harvard, Massachusetts Institute of Technology and Washington, D. C. The tour was a project of the U.S. Department of State.

**HAWKINS, TEXAS**—Approximately 100 leaders of the Christian Churches of Texas met here at Jarvis Christian College recently in the Annual Ministers' and Church Workers' Institute. "The Proclamation of the Good News" was the Institute theme. Speakers included: William Hall, Brite College of the Bible, Fort Worth; and Walter Bingham, minister of Pine Street Christian Church, Tulsa, Okla.

**EUGENE, ORE.**—Carroll Fairbanks, minister of First Christian Church, Vancouver, Wash., was guest

speakers here at Northwest Christian College for the student sponsored "Inspiration Week" held recently. Theme for the week was "Do This and Live."

**ENID, OKLA.**—Until the death of Earl W. Oberg, head of the Phillips University dramatics department, the annual reading just before the Christmas holidays of Dickens' *A Christmas Carol* was a tradition established many years ago. For two years, the reading has not been heard here on the campus. However, this past season, Ida Oberg, Professor Oberg's widow, presented the well-known Christmas story in the style and format used by the late dramatics' teacher for the student body.

**HIRAM, OHIO**—Mrs. J. Warren Hastings, Washington, D. C., was the Religious Emphasis Day speaker here at Hiram College. Mrs. Hastings spoke on the topic, "The Christian Witness in the World of Revolution," and led an informal student discussion on the topic, "A Faith for Today."

**BETHANY, W. VA.**—William Arthur, senior lecturer at the University of Glasgow, Scotland, has been named Visiting Professor of Mathematics here at Bethany College. Arthur has taught for 40 years at the University of Glasgow where the mathematics department has an enrollment of nearly 1,000 students.

**LEXINGTON, KY.**—Transylvania College here will simplify its tuition and fee-charging system beginning in September and will increase tuition costs approximately \$52 per academic quarter. All fees will be included in a single tuition price of \$855 for three quarters and each student will be allowed to carry up to and including 17 quarter hours per quarter. Basic costs for 1961-62 including room, board and tuition will become \$1,560 for women and range from \$1,515 to \$1,530 for men. President Irvin E. Lunger stated that the new charges are below those recommended by a committee which studied charges of institutions of similar size and quality.

**CANTON, MO.**—The Culver-Stockton College library has passed the 60,000 mark in volumes catalogued for circulation. Tetsumaro Hayashi, assistant librarian at the college here, has announced that more than 5,000 volumes have been catalogued since September, 1959.

## —BWANA

(Continued from page 15.)

of the Congo they traveled 1,200 miles by river-boat and on foot. The welcome that awaited him was immense—but the work to do was even greater.

One of his converts was Ndubani who eyes had been put out to prevent him becoming a chief. After his conversion that blind man spent his life tapping his way from village to village spreading the news of Jesus Christ. Another convert was the great chief Abiengama who had recently captured and eaten 14 porters.

He opened up missions in Ituri Province and the natives he and his fellow-workers converted went out to convert others. The churches they built were huts with walls and thatch of grass. They covered so much ground that they were called "cricket-pitch Churches."

His success in the mission-field was not gained easily. He was a very sick man and pain was his constant companion. He fought it as he fought cruelty and ignorance. The backsliding into sin of many of his converts would have shaken the faith of a lesser man, but C. T. went out to re-convert these people and to strengthen those whose faith was weak.

Year after year his work went on, without a leave or without rest. He translated the New Testament into the language of the people and composed two hundred hymns.

Nor did old age check him. When he became too weak to walk he had himself carried in a crude bamboo chair. And even a day or two before his death, though so weak and pain-ridden that he could not stand, he conducted a five-hour service.

He died on the 16th of July, 1931, in Africa and among the people he loved. Few men have brought so much light into the darkness as Bwana—C.T. Studd, the modern apostle, who exchanged the sports field for the mission-field. . . .

## Relax

### SLOW DOWN

Don't talk to me of outer space  
And little men from Mars;  
I can't cope with the human  
race,  
Or open screw-top jars.

—Alice M. Swain  
in "Capper's Weekly"

...

### I LOVE YOU, TOO.

For several days my wife had been reminding me to replace a worn part in her washing machine. I never could remember it when I was away from the house but I sincerely intended to do the job as soon as I got the part.

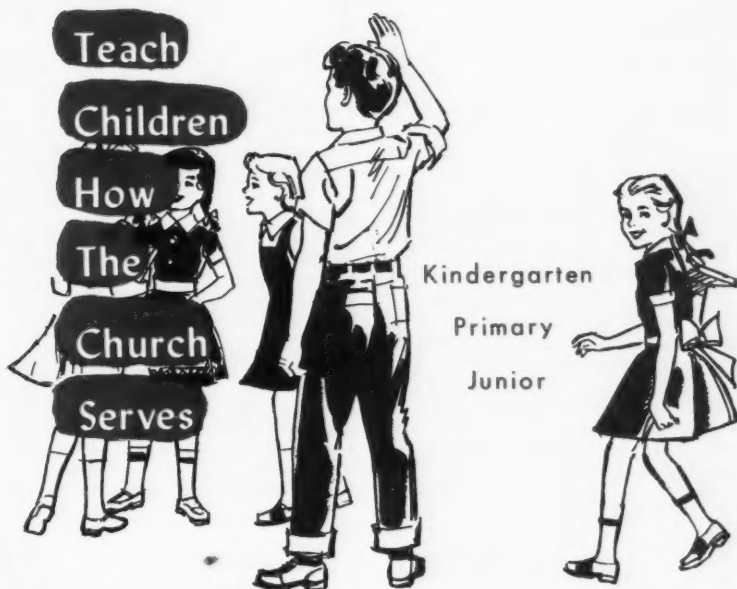
A few days ago I heard my wife singing in the shower while I sat in the kitchen reading the paper. She has a habit of wearing a bathing cap while under the downpour so I knew there was no use trying to carry on a conversation with the wife until she came out.

I don't know how many minutes passed, but when the doorbell rang I suddenly realized that the shower was off and that the house had been quiet for some time. I saw my wife go to the door. She had forgotten that she was still wearing the rubber cap which fit snugly over her ears. My wife opened the door. A man said:

"How do you do, ma'm. I'm from the So-and-So Appliance Shop. We had a telephone call from here about something that isn't working right."

"He's in the kitchen," my wife said, distinctly.

—V. E. BOSAU



## WITH BETHANY COURSES ON BENEVOLENCE FOR CHILDREN

A new set of courses specifically designed to teach children how their church serves persons with special needs. These courses give children information that will make them proud of their church and its work. Benevolence courses may be used for through-the-week meetings, Church Family Night, VCS, and as resource material for other meetings at which benevolence is taught.

There are three 6-session courses: Kindergarten, Primary and Junior. Each of these has a leader's guide to help teach their message of the church's service.

### KINDERGARTEN—THE BIG WHITE HOUSE

A delightfully illustrated book dealing with a phase of the church's ministry that small children can enjoy. The story is a lively account of a little boy's life in a children's home. Written by Jessie B. Carlson.

### PRIMARY—MY CHURCH CARES JUNIOR—MY CHURCH SERVES

These six-session courses are planned to teach children the scope of their church's services, to help them grow out of their own concern for persons who need special services and to know how to show their concern. The lessons begin with special projects in the congregation and those suggested by the department of Social Welfare. Much of the material deals with the benevolent homes of the Brotherhood.

LEADER'S GUIDES for each age group contain inspirational plans and procedures for guiding the youngsters through their study.

### KINDERGARTEN—THE BIG WHITE HOUSE

Leader's guide ..... \$ .25  
Pupil's work packet ..... .35

### PRIMARY—MY CHURCH CARES

Leader's manual ..... .75  
Pupil's work packet ..... .25

### JUNIOR—MY CHURCH SERVES

Leader's manual ..... .75  
Pupil's work packet ..... .25

Order Returnable Copies  
from  
CHRISTIAN BOARD OF PUBLICATION  
Box 179, St. Louis 66, Mo.

## Mexican Christian Institute Singled Out for Its Work

SAN ANTONIO, TEXAS—A recent book singles out Mexican Christian Institute in three areas of work here by this home mission center directed by The United Christian Missionary Society.

A report of a survey by Arthur Hillman, *Neighborhood Centers Today*, commended the center for its resourcefulness in developing minority group leadership, for its service through cooperative clinics and for its strong interest in research.

Through its director, E. G. Luna, MCI has assumed responsibility for mutual interpretation between the segments of the community in San Antonio with different heritages of language and cultural traits. This is done through the public relations work of the director and through programs of annual meetings.

Mr. Luna and other Latin-Americans have worked systematically to encourage, select and prepare their fellows for participation in public office and community-wide

boards. A Latin-American council also goes beyond suggestion by discussing with each new appointee the work he is to do, to make sure that he functions effectively and is aware of his representative role.

Among its other intercultural activities, the Mexican Christian Institute helped prepare for citizenship a group of older Spanish-speaking people.

Classes in painting at Mexican Christian Institute serve not only as recreation but also develop, in a disciplined fashion, the considerable artistic talents of Latin-Americans.

In its service through cooperative clinics, MCI, the first community house in San Antonio to provide space for public health clinics, has a record of continuous service in cooperation with the municipal health department since 1915.

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## DISTINGUISHED DISCIPLES

by A. T. DeGroot

### R. S. Garfield Todd

THE prime minister of Southern Rhodesia from 1953 to 1958 was Reginald Stephen Garfield Todd. He



continues to be active in politics, but maintains a wide interest in the work of the Christian Churches, particularly in the mission field.

Mr. Todd's ancestors were Scotsmen who migrated to New Zealand. He worked for five years in the

family's brick and tile business before deciding for full-time Christian service. After one pastorate of two years he and Mrs. Todd were appointed as missionaries in Southern Rhodesia. With only African helpers for 13 years they developed large and highly rated schools. Mrs. Todd wrote lesson material which was used in all Southern Rhodesia schools for many years.

Mr. Todd was elected to Parliament in 1946. He purchased a ranch and donated 500 acres to the mission, to which he continued to give almost full-time service until he became prime minister, after the establishment of the Federation of Rhodesia and Nyasaland in 1953.

The growth of desires for larger self-determination by the African people, with liberal policies including no racial discrimination, called for a new party. Mr. Todd and Sir John Moffat risked much to create a new Central Africa Party, but it has gained four seats in the Northern Rhodesia Legislative Council, becoming the official opposition.

Garfield Todd was honored by a doctor of divinity degree from Butler University in 1956. He was a Vice-President of the Edinburgh World Convention last year. The Todds have three daughters.

A full set of color slides and script on "Distinguished Disciples" may be rented from Dr. DeGroot, TCU, Fort Worth, Texas.

## Leadership Changes

Robert Mattson to Oakland, Iowa, Christian Church from the church in Sigourney, Iowa.

Otis L. Swords, Jr., to Bryan Memorial Church, Vicksburg, Miss., from First Church, Monroe, Ga.

Gene Whitley to University Church, Miami, Fla., from First Church, Stroud, Okla.

Elmer E. Fritz to Church of Christ, Philipsburg, Pa.

James D. Ewing to First Church, St. Francis, Kan., from Park Avenue Church, Norfolk, Neb.

Dayle Schnelle to Christian Church, Thornton, Colo., from First Church, Great Bend, Kan.

John L. Coyle to the Christian Church at Ludlow, Ky., from Lebanon, Ky., church.

John O. Atkins to First Church,

Bluefield, W. Va., from First Church, Pulaski, Va.

D. H. Gill to Highland Park Church, Des Moines, Ia., from First Church, Ottumwa, Ia.

Raymond Hartling to Broadway Church, Yakima, Wash., from South Hill Church, Spokane, Wash.

J. Tracey Hopper to First Church, Trenton, Mo., from minister of membership at Central Church, San Antonio, Texas.

Robert Louis Regenold to First Church, Hot Springs, Ark., as minister of education.

John Faust to Central Church, Bradenton, Fla., from University Church, Tampa, Fla.

Conard McDonald to First Church, Bartow, Fla., from Central Church, Bradenton, Fla.

### FOUR NEW BOOKS from

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By HUNTER BECKELHYMER. Thirteen questions found in the Bible—from both the Old and the New Testaments—are asked again for modern man to answer. Some of the questions: *Where Are You? Where Is Your Brother? How Can I Give You Up? Do You Love Me?* \$2.50

### The Minister As Marriage Counselor

By CHARLES WILLIAM STEWART. Practical guidance for all ministers seeking to help individuals find a faith to give their lives anchorage and a scale of values to live by. This relationship theory of counseling is complete with case material on which to base a better understanding of the process. \$4

### Stories of Yesterday And Today for Juniors

By ALICE GEER KELSEY. Each of the 34 story-sermons in this collection present a clear insight into the aspects of Christian living that are evident all over the world—in India, Iran, Arabia, Germany, Japan, Korea, etc. Particularly helpful to all who are responsible for the spiritual guidance and religious education of junior-age boys and girls. \$2

### Seeking a Faith of Your Own

By E. JERRY WALKER. Eleven talks dealing with the cardinal problems, frustrations, and perplexities confronting modern teen-agers. Dr. Walker offers encouragement for all young people who will dare to accept the Christian way of life. Some of the talks: *Overcoming Temptations, Develop a Faith of Your Own, When Dangers Threaten, Learning Jesus' Way with Prayer, God's Frontiers, Make the Most of Your Life, Come As You Are.* \$2

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## "You Are What You Read"

### Weatherhead on Resurrection

**The Manner of the Resurrection.** By Leslie D. Weatherhead. Abingdon Press. 92 pages. \$1.

One of the world's great preachers and a pioneer in the field of psychology, Leslie Weatherhead, presents a thesis concerning the resurrection of Christ that is thought-provoking and will cause many to re-evaluate their thinking.

Dr. Weatherhead bases his conclusions on the Fourth Gospel, which narrative he believes to be autoptic, i.e. John was there. What happened during those hours before the first Easter morning? The author asks many questions, presents numerous answers, however, he is sure that the resurrection is real and no ghost story. No fictional narrative "would have turned eleven runaways into missionaries and martyrs," men "hiding one day behind locked doors and the next preaching the power of the risen Christ to the people who had put him to death."

—R. E. B.

### Ante-Bellum

**Colonel Elmer Ellsworth.** By Ruth Painter Randall. Little, Brown and Company. 295 pages. \$5.

This book gives a well-documented picture of life, language and manners during the much-romanticized period prior to the Civil War. Modern realists would perhaps find its flowery verbiage and ardent expressions of emotion mildly mawkish.

Typical of the age is the fact that the hero, the first officer victim of the Civil War, gave his life, not defending a fortress or attacking an enemy position, but in an attempt to remove a Confederate flag from its staff atop a hotel on his line of march to destroy telegraph lines.

Ellsworth is a boyish and appealing hero, and his love story, with its misunderstandings and hazards, could strike responsive chords in many a heart.

Despite his Sir Launcelot tendencies, this young man possessed a

good degree of common sense in his dealings with his men; as witness his rules of good conduct, strictly enforced. Twentieth-century soldiery might profit by adopting a similar code.

This book would be especially valuable to students of ante-bellum social life or pre-Civil War history.

—MRS. WARREN MULCH.

### Magnificence of the Resurrection

**The Empty Tomb.** By James Martin. Harper & Brothers. 93 pages. \$2.50.

In his attempt to reconstruct the thinking of Jesus' enemies during the time immediately following the resurrection, James Martin has effected both a lucid interpretation of events and an intimate awareness of the minds of the times.

Martin portrays the mystery of the empty tomb in the mind of Caiaphas, the High Priest, through the medium of letters which Caiaphas writes to his predecessor, Annas. Through these letters, the reader is able to gain an empathic understanding of Caiaphas, whose resolute mind has convinced him that the body of Christ has been stolen from the tomb.

There is no doubt of the historical relevancy of this book and there is little doubt that the work will instill in the mind of any reader the magnificence of the resurrection.

—RAYMOND McCALLISTER, JR.

### Theological Insights

**A Working Faith.** By Joost De Blank. William B. Eerdmans Publishing Company. 108 pages. \$2.

Preaching on the field, Archbishop De Blank has spoken fearlessly against *apartheid* within the churches of South Africa. Two sermons developing this subject highlight his book. Yet there, as elsewhere, he feels the church's main task is to exercise her pastoral and evangelistic ministry.

Regrettably, an overly apologetic introduction is apt to turn readers

away from this enlightening volume. These sermons, though unrevised and on a variety of themes, give the reader many theological insights and help him see how Christianity and today's science should mesh as allies. Admirable also are the bold strokes with which De Blank sketches the evolution of Israel's thinking about God.

However, in fully one-third of these sermons the author's lucid style bogs down. He inaccurately calls the Sadducees "theologically flabby." He twice fails to fit content with sermon title. Two other sermons seem lacking in purpose and offer the reader no challenge.

—HOWARD E. GRANT, JR.

### The Teaching Preacher

**Church Education for Tomorrow.** By Wesner Fallaw. The Westminster Press. 205 pages. \$3.75.

Wesner Fallaw speaks his mind to the inadequacies of the present-day church schools in *Church Education for Tomorrow*. His main theme centers on the upgrading of "church education" under the direct teaching abilities of the minister. A portion of the minister's time should be utilized throughout the week for teaching groups of children and young people. The minister's time, ability and education, places him as the best qualified individual for "church education." "In some respects teaching is a more intimate relationship between pastor and pupils." (P. 17.)

Not only does he cover the job of minister as teacher and preacher but he outlines the responsibilities of the congregation. Also included in the last part of the book is a suggested curriculum to be used under the direction of the minister as teacher.

Those who are responsible or interested in the church would do well to read this particular book for it might be the new and vital approach needed to implement Christ's message through the church in this day and the days to come.

—LARRY HIXON.

## —Recovery of Courage

(Continued from page 7.)

whose name should be known, from Charlotte, North Carolina. It was dated April 23, 1865. It read:

Gallant Comrades:

You have fought your fight; it is over. During four years' struggle for liberty you have shown courage, fortitude, and devotion. You are the victors of more than 200 sternly contested fields; you have participated in more than a thousand passages of arms; you are heroes! The bones of your comrades lie in Kentucky, Tennessee, Virginia, North Carolina, South Carolina, Alabama, and Mississippi. You have done all that human exertion can accomplish. I bid you adieu.

I desire to give you my thanks for: your gallantry in battle; your fortitude under suffering; and your devotion to the holy cause you have maintained. I . . . invoke upon you the blessings of our Heavenly Father to whom you must always look for support in this hour of distress.

Brethren, in the cause of freedom, comrades in arms, I bid you adieu.

Joe Wheeler, Major General

C.S.A.

I could not yet read this over myself, or over you, if the fight were done and we had been whipped, or had won! We are more or less like Longstreet's forces the first days at Gettysburg; we are not yet committed to battle. Indeed, we are not yet sure it is our fight. It's comfortable here in the trees. But out in front of us goes the long thin crawling line that will be mentioned five hundred years from now; like Pickett's twelve thousand; the line of those men and women of no church, on God's left hand, who do God's will and work in the name of social justice, if not in the name of Jehovah.

The churches will linger in the

(Continued on page 31.)

# book of the month

Sponsored by the Christian Literature Commission

## AN AMERICAN DIALOGUE

by Robert McAfee Brown and Gustave Weigel, S.J.

*Selected and reviewed by L. L. Walker, Jr., chairman of the official board of the Broadmoor Christian Church of Houston, Texas. Mr. Walker is an avid reader and has more than 2,000 volumes in his own personal library.*

Can the Church of Jesus Christ become one on any terms except those prescribed by Rome? The dialogue which gives the book its title is concerned with this question and with relationships generally between Protestants and Catholics in a nation which, in the opinion of one of the contributors, has ceased to be Protestant.

The participants are theologians with a sharp eye for social and cultural reality. In looking across at the other's religion neither man underestimates the width and depth of the gulf between or the forbidding nature of the other shore. Both agree that the fundamental cleavage between Protestantism and Catholicism comes at the point of their different understandings of authority. This issue, they agree, is not

sociological, historical or accidental, but theological. It is suggested that Protestantism's "authority of the Scriptures" does not define authority with Catholicism's finality, and Dr. Brown suggests that the next big effort of Protestantism should be a re-evaluation of the meaning of authority. Both conclude that, because of the depth of this cleavage, there can be no hope of union except by the conversion of one communion to the other.

In view of such agreement by scholars the reader wonders if anything more can be said or done by either side. Both men believe that it can, but their suggestions seem to be directed more nearly toward the alleviation of present tensions than to the solution of the basic problem. Father Weigel comments that, "The important thing is to get together and God will direct the union toward his own wise plan." Perhaps this is enough after all.

*An American Dialogue*, by Robert McAfee Brown and Gustave Weigel, S.J., 216 pages. Publisher, Doubleday & Company, New York, 1960. Price \$2.95.

## LAMENT OF THE THIRD VERSE

Hello,

May I say a few words—to the Church Folks—and especially to the song leaders and choir directors. You are always glad to have strangers ask to speak. Oh, I'm not really a stranger, for I'm present at every service. But no one ever notices me. I don't know why.

You still don't recognize me! Well, I guess I'll just have to tell you who I am. I'm the third verse in every hymn. Now can anyone here or elsewhere give me one good reason why I'm always left out?

"First, second, and fourth or fifth verse," the director says, and I can't help but wonder if anyone ever reads the entire hymn. Now, for instance, in "It's Just Like His Great Love"—am I not the verse that tells people where to take their griefs and sorrows and get help?

And in "The Church in the Wildwood," doesn't the third verse tell of the bell? Oh, I could go on.

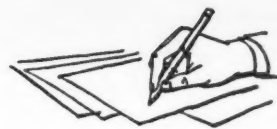
They are going to sing? Well, thanks for listening to me. The director is saying, "page 53, first, second, and fourth verses." Well, maybe some other time.

Good-bye, and won't someone please use me?

—Zelma Fisher

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



## Letters . . .

### Needed: Greater Zeal

Editor, *The Christian*:

The report of the decisions of the Evangelistic Institute, printed in *The Christian*, September 25, is interesting. May the Spirit move men and churches to greater zeal!

The revival type of evangelism built great Protestant congregations and stimulated moral and religious life in general. However it has been more than thirty years since the "revival meeting" has been universally accepted by Protestantism to bring spiritual awakenings and soul winning. . . .

We may be experiencing the end of "institutionalism" as a most effective means of evangelism, and the importance of "infiltration," without emphasis on repentance or conversion from sin.

The day of the "lone wolf" evangelist may be at an end. With his office may go the freedom of the Protestant pulpit. While we are searching for "a system of religious theory of observance," multitudes will be lost. Great revivals of religion, in tabernacle or other public buildings, with the "sawdust trail," exalting Christ as Lord and Savior in Russia, would have moulded a national Christian culture.

. . . During more than forty years of almost constant evangelistic work, opposition came from the same sources: unchurched people of the community, members of churches living in the sin of adultery, greedy for money, untruthful, social drinkers (those training to become drunkards). Liquor dealers were universally opposed to revivals. No church movement has been hated or opposed by greater forces. —CHARLIE STEWART, Garnett, Kan.

### Even the Paper

Editor, *The Christian*:

I particularly liked the illustration of "And Someday, Paris." (*The Christian*, Sept. 4, 1960.) *The Christian* is certainly a fine religious magazine. Even the paper it's printed on seems such good quality! —MRS. JOHN H. DAUGHERTY, Evans-ton, Ill.

### No. 1 on Agenda

Editor, *The Christian*:

May I express my appreciation to your paper and to the author, Joseph B. Fitch, for the excellent articles entitled "Learning to Pray"? (*The Christian*, Sept. 18, Sept. 25, 1960.) For every church to become a school of prayer is a challenge to contemplate. There are scattered prayer groups seeking to learn just that lesson. . . .

As a concerned laywoman, I propose we place prayer number one on our agenda in the Decade of Decision, as individuals and as a brotherhood. Only God's Holy Spirit is mighty enough to meet the needs of our age and only through much time in prayer can we become prepared to receive and to channel his Holy Spirit. —MRS. CLIFFORD T. PARISH, Hopkinsville, Ky.

### Plan for Union

Editor, *The Christian*:

Are the 3,809,064 Disciples listed in the Christian-Church of Christ "family" (*The Christian*, Oct. 13, 1960) only statistical, and not altruistic, much less eucharistic, brothers? Is the count inclusive only to make a better showing in comparison with other Christian communions who likewise are inclusive within their respective "families"?

These 4,000,000 people are disciples of Christ if they love one another. And love is not merely tolerant and respectful, it is concerned, satisfied only in fellowship. Love will cover a multitude of differences, dulling their sharpness, dimming their distinctness, until they seem less and less controversial and divisive, and more and more complementary and unitive.

A genuine brotherhood, 4,000,000 strong, with the publishing houses not rivals nor antagonists but allies in the spreading of truth; the conventions and conferences and camps and retreats not censorious but well-wishing toward one another, would be a decisive factor in the movement toward the oneness of Jesus' prayer. . . .

We would expect to see the brotherhood of all Christians begin to emerge out of a disconnected into a united witness to the power of

God, as the denominations began to "dissolve and to sink into union with the Body of Christ at large." This united witness the unbelieving world, wrangling and clashing, could not ignore, in fact, could not resist.—W. F. BRUCE, Oklahoma City, Okla.

### No Pounding

Editor, *The Christian*:

I read with interest Evelyn Witter's "Teaching Brotherhood to Intermediates" (*The Christian*, Sept. 25, 1960).

What a wonderful contrast to the system of seating the youngsters around a table and pounding "brotherhood" in them. I would like to feel that the method used in this article will become more and more accepted.

She may not have taught them the story of the Good Samaritan, but she instilled within them an attitude of tolerance which should help them all the rest of their lives. —MORGAN C. MCKINNEY, Jacksonville, Fla.

### Best Anywhere

Editor, *The Christian*:

The article, "The Ideal Church," by Richard Sweeney (*The Christian*, July 24, 1960), is the best I have read anywhere on the subject. I wish that every Christian might read it and make this dream of the Christian Church his own, that he might resolve to spend the rest of the time allotted to him in building his life upon that dream.

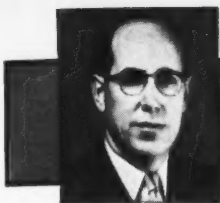
I enjoy reading this magazine always.—MRS. C. C. CARTER, Bluefield, W. Va.

### Connections

Editor, *The Christian*:

I was born and reared just five miles from Cane Ridge Church where our brotherhood had its origin. My maternal grandmother was baptized by "Raccoon" John Smith about 1830. My great-great-uncle was David Purviance. Although I am not a minister, I studied under John W. McGarvey in Lexington in 1889-1901. Now, Sir, did you ever hear of anyone as old as I seem to be? At this time I am a robust eighty.—JESSE T. POTTS, Louisville, Ky.





## Consulting the Pastor by Charles F. Kemp

Is it wise for a man in his forties to quit his job and begin study for the ministry?

THIS is an increasingly common question as more and more men in their late thirties and their forties are asking such questions. It is true that some are doing it and very effectively. This doesn't mean that everyone should do it.

This is one of those questions that can't be answered specifically. Each situation must be considered in the light of all the factors that are involved.

There are certain considerations that should be faced in almost every such case.

Such a person should evaluate his motives very carefully. This is true when one begins study for the ministry at any age, but especially true of an older person.

Is it a genuine, sincere sense of commitment to the ministry, or is it a desire to escape a frustrating and unhappy business situation? Such questions should be faced very frankly.

A person's previous educational background is important. Preparation for the ministry is a long and inclusive process, usually requiring B.A. and B.D. degrees. A man in his forties who has a B.A. is in a different position from that of a man who has no college experience at all.

What are his academic qualifications? Does he have the scholastic aptitude to complete the requirements of undergraduate and graduate work? This has to be faced with all candidates, but it is especially pertinent before one gives up a job in which he is established.

Is he willing to pay the price of preparation, the years of lessened income? Has he faced the fact that pulpits committees, as a rule, prefer younger men? Is he aware of the discouragements of the ministry?

Is his family in agreement with his decision? This includes both his wife and his children. Are they willing to accept the change it would require in their lives?

Has he considered the significance of laymen in the church? This, too, can be a calling.

This does not give any answers. It simply says that certain factors should be faced. Anyone considering

such a decision would do well to seek good counsel, probably his own pastor; read and study so that he thoroughly understands the ministry. Make it the basis of sincere prayer and meditation—and then, in this spirit, decide.

• • •

### Interpreting The Pastor's Task

#### The Ministry of "Standing By"

The pastor of a church does many things. He preaches sermons, conducts weddings, attends innumerable meetings, etc. There is one aspect of the pastor's task that is not commonly mentioned. We call it the ministry of "standing by." In time of sorrow, in time of illness, in time of trouble—the pastor is there; he may not say a word, but he shares the experience. The people know he is concerned; they know he cares; they know he understands.

This is one of the most important responsibilities the pastor has. It should never be minimized. It is where the pastor may serve at the deepest levels and where he may make one of his most significant and lasting contributions. It is a phase of the ministry that can be shared by clergy and laymen alike.

• • •

### Consulting The Authorities

#### Georgia Harkness on Prayer

Many times people ask if there is any reality or value in prayer. Georgia Harkness, in her recent book entitled *The Providence of God*, includes a section on prayer for inner strength and renewal. This is what she said, "It is the testimony of the ages that from this kind of prayer, entered into with sincerity and devotion, come inner peace, calmness, clarity of outlook, new strength, and efficiency for doing the task at hand. . . . The evidence is incontrovertible. Through prayer for inner strength and renewal, times without number have individuals found their weakness turned to strength, their anxiety to assurance, a baffled

state of confusion transformed to clarity, and a sense of the ability to meet whatever may come. A new grip on life and a "second wind"—or integration of personality, acceptance, and adjustment if one prefers more psychological terms—is repeatedly observed as the fruit of prayer. . . . God who creates and sustains human life and personality recreates and supports us through processes psychologically discernible; yet it is He and not our own imaginings that does it." (Harkness, *The Providence of God*, Abingdon Press, 1960, pp. 131-133.)

• • •

### Insights from The Scripture

#### "One Day at a Time"

"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." (Matt. 6:34, 35.) One of the most practical lessons in life is to learn to live one day at a time. God has fortunately divided time into periods of twenty-four hours each. We only need to live one day at a time. If we try to drag all the concerns of yesterday and all the worries of tomorrow into today, that is more than one day can stand. For the mistakes of yesterday, there is forgiveness. As for the worries of tomorrow, we can face them when tomorrow comes. So Jesus said, "Let the day's own trouble be sufficient for the day."

### Books Received

THE NEW ENGLISH BIBLE—New Testament. Published by Oxford University Press and Cambridge University Press. 447 pages. \$4.95.

CONTEMPORARY PASTORAL PRAYERS FOR THE CHRISTIAN YEAR. By Nathanael M. Gupitili. The Christian Education Press. 151 pages. \$2.50.

AFRICAN DEVELOPMENT AND EDUCATION IN SOUTHERN RHODESIA. By Franklin Parker, Box 7956, University of Texas, Austin 12, Texas. 165 pages. \$1.75 (Paper).

THE OTHER SIDE OF CALVARY. By Albert E. Purviance. Exposition Press. 80 pages. \$2.50.

THE SKY Y TRAIN. By Oren Arnold. Broadman Press. 157 pages. \$2.95.

FOR BETTER CHURCH MEMBERS. By Eugene May. The Bethany Press. 112 pages. \$1.50 (Paper).

ROADSIDE TABLES. By Alberta Lunger. The Bethany Press. 112 pages. \$2.45.

### —Recovery of Courage

(Continued from page 29.)

woods, without that new spirit and new Source which must precede the recovery of our courage. And this war we are in, against principalities and powers—this is every man's warfare. May God help us to be found by our Lord and his Spirit.

# BOOKS for SENIOR CITIZENS

IT'S HIS AND HER READING TIME



For the "Golden Years" . . . books made for thought, devotion, delight . . . entertainment with meaning. Authors, of wide experience, raise and answer many questions in maturing minds; stimulate and inspire hopes for the future; rekindle dormant confidence to assure fuller years ahead. The extra-large type makes reading easier and more enjoyable.

## HOW TO BE A SUCCESSFUL WIDOW

By R. Louis Zalk. A volume of *expert* advice for widows prepared by the most highly qualified man in America. Mr. Zalk writes a nationally syndicated Sunday column on widowhood, its problems and solutions. 10H470, \$3.95

## A VIEW FROM THE HILL

By Cid Ricketts Sumner. The bright picture of a woman's mature years enriched by full living . . . a wonderfully sincere story written with warmth and humor. Gives encouragement to all who strive to live constructive lives. 10V128, \$2.95

## NEW FRONTIERS FOR SPIRITUAL LIVING

By Charles A. Behnke. A rare book—one to value as an inseparable companion. Thousands will welcome these meditations, prayers, and hymns designed to enrich the lives of those approaching retirement age. 10N223, \$2.00

## LIVELY MAY I WALK

By Glenn H. Asquith. 54 devotions keyed to the older citizen's viewpoint. Within these pages find the incentive and help to search and attain the glorious treasure God has for all. 10L425, \$2.00

## WHEN YOUR HUSBAND RETIRES

By Mollie Hart. Here is a *must* for every woman whose husband is facing retirement. A witty and helpful outline of ways and means to cope with problems that accompany this move. A light-hearted antidote for the "Why Can't I Retire Too" blues. 10W501, \$3.50

## YOU AND YOURS

By Julietta K. Arthur. Do you have the responsibility of caring for older people? This practical book offers solutions to every kind of problem that old age presents to younger members of the family group. 10Y241, \$1.95

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

